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THE HOUSE IN WHICH THE MISSION WAS BEGUN

THE WESLEYAN-METHODIST MISSIONS,

IN JAMAICA AND HONDURAS,

DELINEATED:

CONTAINING A DESCRIPTION OF THE
PRINCIPAL STATIONS.
TOGETHER WITH A CONSECUTIVE ACCOUNT OF THE RISE
AND PROGRESS OF THE WORK OF GOD AT EACH.

ILLUSTRATED BY A MAP AND THIRTY-THREE LITHOGRAPH VIEWS,
EXECUTED FROM DRAWINGS TAKEN ON THE SPOT.

BY THE REV. PETER SAMUEL,
TWELVE YEARS A MISSIONARY IN JAMAICA.

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TO

THE REVEREND ROBERT NEWTON, D.D.,

WHOSE UNWEARIED, ELOQUENT, AND
SUCCESSFUL ADVOCACY
OF THE EVANGELIZATION OF
A PERISHING WORLD,
HAS LARGELY CONTRIBUTED TO RENDER
THE WESLEYAN-METHODIST MISSIONARY SOCIETY
ONE OF THE NOBLEST
CHRISTIAN INSTITUTIONS OF THE AGE,

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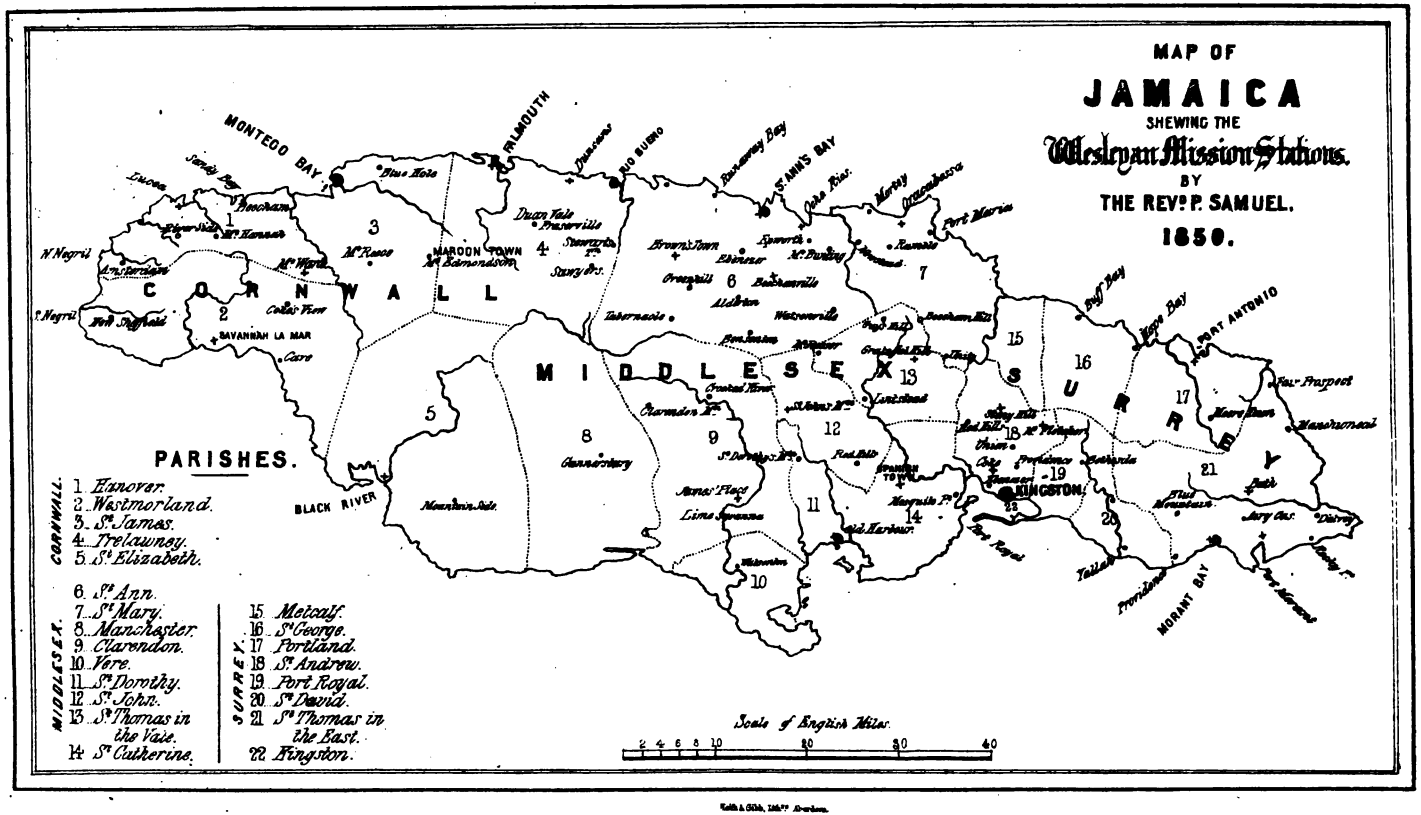

MAP OF
JAMAICA
SHEWING THE
Wesleyan Mission Stations.
BY
THE REVD P. SAMUEL.
1850.
PARISHES.
CORNWALL.
1. Hanover.
2. Westmorland.
3. St. James.
4. Trelawney.
5. St. Elizabeth.
MIDDLESEX.
6. St. Ann.
7. St. Mary.
8. Manchester.
9. Clarendon.
10. Vere.
11. St. Dorothy.
12. St. John.
13. St. Thomas in the Vale.
14. St. Catherine.
SURREY.
15. Metcalf.
16. St. George.
17. Portland.
18. St. Andrew.
19. Port Royal.
20. St. David.
21. St. Thomas in the East.
22. Kingston.
MONTEGO BAY
FALMOUTH
RIO BUENO
ST. ANN'S BAY
PORT MARIA
PORT ANTONIO
MORANT BAY
BLACK RIVER
SAVANNAH LA MAR
MAROON TOWN
KINGSTON
CORNWALL
MIDDLESEX
SURREY
Scale of English Miles.
2 4 6 8 10 20 30 40

CHAPTER I.

ORIGIN OF THE WEST INDIA MISSION.

Difficulty of establishing a Mission—Conversion and efforts of N. Gilbert, Esq.—Baxter's arrival and labours—Dr. Coke driven to the West Indies—Rapid extension of the Mission.

THE success which has crowned the efforts of Evangelical Churches to diffuse the glorious Gospel, within the last half century, calls for devout thanksgivings, more earnest prayer, and enlarged exertions on the part of all who long to see the day when "the fulness of the Gentiles shall be brought in, and all Israel saved." As various circumstances have operated to accelerate or retard the progress of the glad tidings of salvation among the heathen, the Mission field presents a variety of features, more or less interesting to the religious public. Each Mission has its extraordinary, as well as its common-place aspect: its period when incidents, full of all that is exciting in disclosures of the degraded condition of the human family, abound: when the Missionary has penetrated the dark places of the earth, with the torch of Gospel truth, and witnessed the ravages of sin among his fellow-creatures, his discoveries are sought after with an eagerness proportionate to their novelty, which gradually dies away, as the ameliorating influence of Christianity assimilates the once degraded heathen to the ordinary condition of the professing Christian world.

This fact has received a striking illustration in West Indian Missions. Who that remembers the thrilling tales generated by slavery, and the struggle that terminated in its annihilation in the British colonies, can forget the deep interest felt by every Christian and philanthropist during these periods?

As a field for Missionary enterprise the British West Indies were far from encouraging, from the sacrifice of health and life required by a climate inimical to European constitutions; the resistance inherent in slavery to the spirit and claims of Christianity; the heterogeneous character of the population, from physical as well as social and political causes; the mental degradation and absence of education; the pernicious influence of Obeahism and African superstition; the stringent discipline necessary to extort labour from the unwilling captive; the suspicious light in which every religious teacher was

viewed by those whose intelligence made them aware of the fact, that their power must be proportioned to the blindness of their victims. The immense influence possessed and exercised by West Indian proprietors in the Parliament of the mother country, as well as in the Colonial Houses of Assembly, gave a respectability, a consistency, an air of justice, and a degree of power sufficiently formidable to the apparently weak efforts of a few humble missionaries, whose whole strength lay in the blessing of Him who is pleased by the most insignificant means to bring about the grandest results of his moral government.

It is a remarkable as well as pleasing fact, that the Methodist Mission in the West Indies was originated by a slaveholder, who was also Speaker of the Honourable House of Assembly in the Island of Antigua. This gentleman, whose name was Nathanael Gilbert, being on a visit to England, was brought to God by the ministry of Mr. Wesley, who notices him in his Journal of Feb. 17th, 1758:—"I preached at Wandsworth. A gentleman come from America has again opened a door in this desolate place. In the morning I preached in Mr Gilbert's house. Two negro servants of his, and a mulatto, appear to be much awakened." Again, in December, he observes:—"I rode to Wandsworth and baptized two negroes belonging to Mr Gilbert, a gentleman lately come from Antigua; one of these is deeply convinced of sin; the other rejoices in God her Saviour, and is the FIRST *African Christian* I have known. But shall not our Lord in due time have these heathens also 'for his inheritance?'" Here we have the first-fruits of the West India Mission: the master and his slave,—a happy pledge of future success!

Mr. Gilbert began to call sinners to repentance ere he left England. In 1760, Wesley, on arriving at Bristol, remarks:—"I perceived by the liveliness of the people that Mr. Gilbert's labours had not been in vain." The anxiety he felt for the happiness of his fellow-men was now particularly diverted towards those in darkness around his West Indian home. He tried to prevail on the illustrious John Fletcher to accompany him as the first missionary to his benighted people, as appears from the following extract of a letter written by that good man, to the Rev. C. Wesley, dated March 22d, 1759:—"A proposal has lately been made to me to accompany Mr. Nathaniel Gilbert to the West Indies. I have weighed the matter; but, on the one hand, I feel that I have neither sufficient zeal, nor grace, nor talents, to expose myself to the temptations and labours of a mission in the West Indies; and, on the other, I believe, that, if God call me thither, the time is not yet come. I wish to be certain that I am converted myself, before I leave my converted brethren to convert heathens. Pray, let me know what you think of this business: if you condemn me to put the sea between us, the command would be a hard one; but I might,

possibly, prevail on myself to give you that proof of the deference I pay to you judicious advice."

Returning to Antigua, Mr. Gilbert invited one or two to join him in his family worship. "On the afternoon of the first Sunday six besides his own family attended; on the second, nine; and on the third, about eighteen." It was immediately reported throughout the island that he had turned preacher; from this time he lost all relish for the practice of the law, and felt an exclusive desire to proclaim the glorious Gospel; a natural shame and fear of man, to which he had been subject, entirely left him as soon as he began publicly to proclaim the word of God. His brother, Francis Gilbert, supported him; general attention was excited; his house, though capable of accommodating about two hundred, soon beeame too small for the growing congregations. Unmoved by the ridicule with which he was assailed, he continued his efforts as long as he lived; and when called to rest from his labours, two hundred negroes, convinced of sin or converted to God by his ministry, wept over his grave. Left as sheep without a shepherd, a few were picked up by some Moravian Missionaries, who arrived about this time in the island, and the remainder were found by Mr. John Baxter, who, against the earnest remonstrances of his friends, proceeded to Antigua in 1780 to pursue his business of shipwright in his Majesty's dockyard in English Harbour. This excellent man, who had been a local preacher at Chatham, in England, full of zeal to do good, returned from the exhausting toils of the day only to spend the evening in instructing the slaves on the plantations; while all his Sabbath hours were sacredly devoted to religious labours. Not "counting his life dear unto himself," he continued steadfast in his career of usefulness, though assailed by much opposition and persecution. At length he gave up his situation of storekeeper, with a Government salary of £400 currency per annum, trusting his Heavenly Father for bread; in order that he might be at full liberty to pursue his apostolic toils among a willing people, who hungered and thirsted for the bread and water of life. His end was in harmony with his character; he was ardently loved by the negroes, for whose eternal happiness he sacrificed all he possessed, and toiled incessantly till, in 1805, he went to glory from among them in the full triumph of faith.

From his success his toils became so severe, that, unless relieved by some assistance, he must soon fall a sacrifice. Mr. Wesley was repeatedly and earnestly written to, but no help arrived, till, by a singular Providence, Dr. Coke was brought to witness with his own eyes the necessity of the case. This distinguished missionary having, in 1785, left England for Nova Scotia, accompanied by Messrs. Hammet, Warrener, and Clarke, was unexpectedly carried to the Island of Antigua, the scene of Baxter's labours. The voyage proved one of the most perilous ever witnessed by those on board

the ship: one tempest followed another in rapid succession; the vessel sprung a-leak; the stores were nearly exhausted, and all hope of reaching America given up, when the captain resolved to run for the most convenient port that might present itself in the West Indies. During this season of trial the missionaries continued in earnest prayer to "Him who holdeth the winds in his fist, and the waters in the hollow of his hand;" while the captain raved like a maniac, crying out, "There is a Jonah on board! there is a Jonah on board!" In a fit of superstitious frenzy he rushed on Dr. Coke, seized his books and papers, cast them into the raging sea, and vehemently declared that, should he again dare to pray, while he remained on board his ship, he would throw him overboard!

As they approached the West Indies, the weather gradually became mild, and with it the temper and conduct of the captain. The first port they reached was St. John's, in the Island of Antigua, at which they arrived on Christmas-day. No sooner were they put ashore than the Doctor and his companions met Baxter, who was on his way to preach to a large congregation of black and coloured people.

The mystery of their disastrous voyage was now solved: the set time to favour the West India islands was come; a great and effectual door was opened for missionary efforts; the fields were "white unto the harvest;" "Ethiopia was stretching out her hands unto God." The joy of the devoted Baxter and his people was fully shared by their unexpected visitors. The pious heart of Coke was stirred in him at the sight of a thousand Africans listening with intense interest to the glad tidings of salvation from his lips, and receiving at his hands the memorials of the Redeemer's dying love. His reception by all classes was cheering. A salary of £500 per annum was offered if he would settle in the island, and he was invited, as a mark of respect, to a public dinner, at which the Duke of Clarence, afterwards William the Fourth, was one of the guests.

If the soul of Columbus was thrown into ecstasy at the sight of these enchanting islands, where nature has poured out in rich profusion her choicest beauties, the sight of the moral condition of their inhabitants engaged the deepest sympathies of the devout missionary, who was so providentially cast upon their shores. Fired with the thought of diffusing scriptural Christianity throughout the islands of the Caribbean Sea, he left Mr. Warrner to assist Baxter, and proceeded to some of the neighbouring islands in order to extend the mission. St. Vincent's presented an open field; a society was formed which soon numbered 500 members. St. Christopher's gave similar encouragment. The success which crowned their labours at St. Eustatius kindled the rage of the enemies of the Gospel. "Certain lewd fellows of the baser sort" set on, and encouraged by, the magistrates, succeeded in driving the missionaries from the island. The flock being thus deprived of their shepherds continued

to assemble, and encouraged each other to hold fast, and hope for better days.

In 1788 the missionaries visited Tortola and Nevis, where they met with a cordial welcome from many who received their message with joy. At the latter island a society was formed, which gave great encouragment; whilst at Tortola their success was still greater; within six years 1500 were received as members, who gave genuine evidence of a desire to "flee from the wrath to come." An extraordinary outpouring of the Holy Spirit accompanied the preaching of the word, by which it had "free course" and was "glorified."

In the month of December an attempt was made to establish a mission at Barbadoes, but the determined hostility of the planters rendered it impracticable. At this time Dr. Coke arrived at Port Royal, in Jamaica, and commenced a mission amidst mingled opposition and encouragement.

Thus, in the short period of two years, promising missions were established in Antigua, St. Christopher's, St. Eustatius, Nevis, St. Vincent's, Dominica, Tortola, and Santa Cruz, under the care of thirteen missionaries, who succeeded in uniting about four thousand souls in church membership.

The rapid progress of the Mission in its commencement continued unabated; the more it was opposed, the more it multiplied and grew; persecution assumed many forms, and plied its energies in vain. In the British Senate, the Missionaries were denounced as incendiaries, and Government earnestly urged to save the colonies from their mischievous hostility; while colonial laws were enacted to arrest them in their efforts in the islands. Missionaries were imprisoned, their people scourged with the whip, chapels and meeting-houses destroyed, while a venal press kept the minds and passions of the colonists in a constant fever of suspicion and rage against the preachers of the Gospel. Still all failed to hinder the advancement of the truth, and its genuine results—civil and religious freedom.

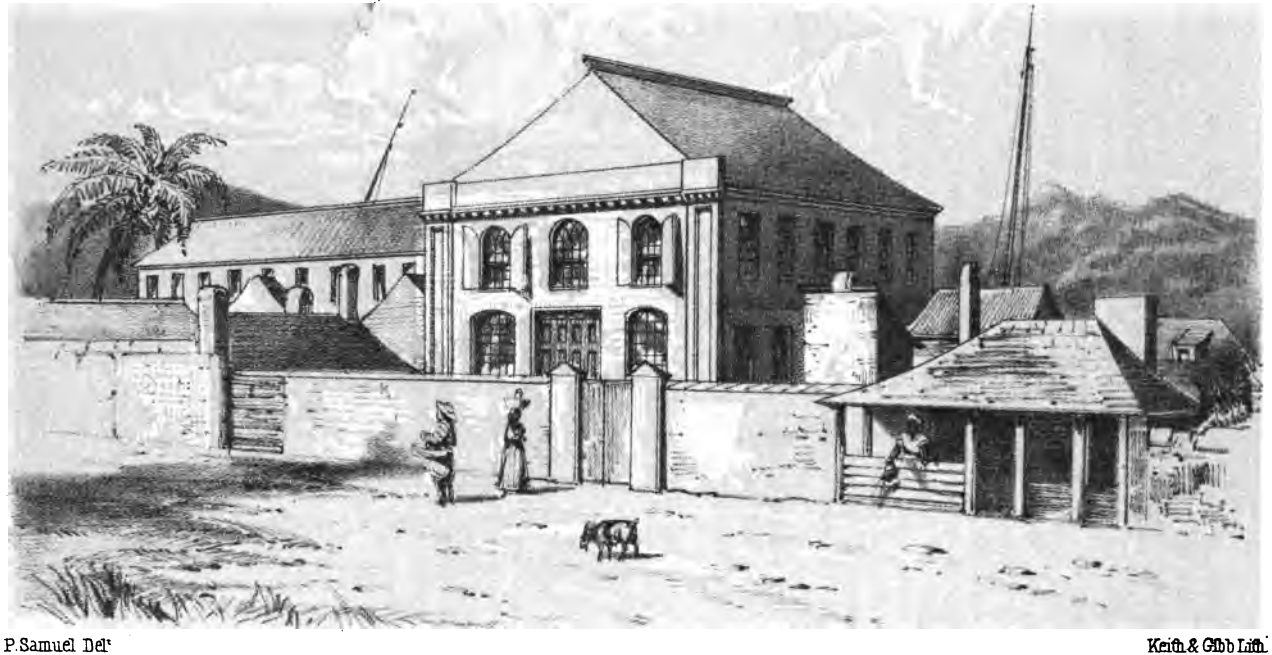
The progress of the Anti Slavery Society in England rendered the colonists desperate; and, though the missionaries had no connexion with that philanthropic society, they were denounced as its agents, in spite of their protestations, and the evidence furnished by their simply evangelical labours and devoted lives. The length to which their opposition proceeded in 1832 gave the final blow to a system which set itself against the best interests of mankind in both worlds. The sufferings of the missionaries and the people of their charge roused the British public to demand of the legislature the termination of Slavery, as abhorrent to humanity, justice, and religion. The public voice reached the ear of Parliament, and of the throne, and the demand was responded to in a manner which reflects imperishable glory on the Crown and Government of Great Britain. The memorable 1st of August, which wiped away the

darkest stain that ever marked the escutcheon of our country, removed every barrier to the diffusion of Christianity in the West Indies. If, under slavery, cheering success attended missionary effort, it increased a hundred-fold after it was removed.

The Wesleyan Mission in the West Indies has assumed a magnitude that must astonish all who calmly consider it. There are now 5 districts, 55 circuits, 197 chapels, 186 minor preaching places, 86 missionaries and assistant missionaries, 7 catechists, 143 day-school teachers, 1464 Sunday-school teachers, 181 local preachers, 52,086 church members, 1290 on trial, 107,267 hearers, and 18,359 scholars in the schools; and, besides contributing largely towards the support of the Gospel among themselves, in building churches and supporting their own pastors, for many years the members have assisted the General Mission Fund, for the diffusion of the Gospel in other parts of the world: last year the sum they thus contributed amounted to near £3000, though suffering to a lamentable extent in temporal matters!

That a mission, among one of the most despised and injured sections of the human family, should be distinguished by such unexampled prosperity, is encouraging to all who are engaged in promoting the grand object of evangelizing the world.

Though the painful tales which formerly gave interest to the West Indian Mission, during slavery, no longer assail our ears, and excite our feelings, yet the sober-minded Christian will continue to regard with deep interest the peaceful triumphs of the Gospel. India, Western and Southern Africa, New Zealand, and the Islands of the South Sea, will long continue to furnish materials for striking incidents to stimulate the Church to further efforts. Something has been accomplished towards saving the world; but, alas! what is it, compared with what is yet to be done? More than 600,000,000 of our race are still unvisited by the messengers of the Churches! While past success abundantly encourages, let future triumphs be earnestly sought by every disciple of Him who shall yet have the heathen for His inheritance, and the uttermost parts of the earth for His possession.



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WESLEYAN CHAPEL, PORT ROYAL.

CHAPTER II.

PORT ROYAL.

First impressions of the Island—Scenery—Account of Port Royal—Rise and Progress of the Mission.

BAFFLED by unfavourable winds, sixty-eight days were consumed in the voyage between London and the Island of Jamaica. During the night of January 3rd, 1832, the rain poured in torrents, giving us a specimen of those tropical showers so often witnessed and spoken of with astonishment by travellers from more temperate latitudes. Towards morning it cleared up, and, as it began to dawn, Blue Mountain was descried by a seaman from the mast-head. The discovery was instantly communicated to the captain, and by him to the slumbering passengers below, who, in a few minutes, were all assembled on deck: one with a cloak half-thrown over his night habiliments, another in gown and slippers, with night-cap in hand; the absence of sufficient covering was wholly lost sight of in the hurry to catch a first glance of the object which promised a termination of our marine captivity. The peak, as usual, being enveloped in dense white clouds, it was some time ere the unpractised eyes of those on deck could make out what appeared so plainly from the topmast. Curiosity accelerated the process of dressing: a few minutes sufficed to place each new comer in the best position for feasting the eyes on every striking object that might present itself as we sailed along the shore.

As our barque glided along, the majestic mountain that rears its cloud-capped head in solitary grandeur above the island, gradually enlarged to the view, deep dyed in purple, slightly tinged with green and grey, mingled with streaks of fleecy mist, till, as we drew nearer, it became more defined, breaking into piles of mountain and hill of minor magnitude, whose bases terminated in luxuriant vales and plains under cultivation, adorned with whitewashed plantation works, dwelling-houses, negro huts, cane fields, and pastures of guinea grass, whose clear verdure contrasted beautifully with the deeper green of the cocoa nut, Palmetto Royal, Mangoe, and other trees, of richest foliage. Morant Point, Port Morant, Morant Bay, the White Horses, and Yallahs, successively came into view. The sun beamed with dazzling brilliancy over sea and land, imparting a vividness of beauty surpassing the most glowing conception we had formed of even tropical scenery. On nearing the east end, a canoe was seen making towards us, rowed by two coal-black Africans,

nearly naked, and steered by a mulatto. The tiny vessel breasted the waves of the beautiful blue sea in gallant style. As soon as it shot alongside of our barque, the blacks sprang on board with surprising ease: in an instant, greetings of recognition were passed between them, our captain, mate, and steward. The mulatto proved to be a pilot; at once he was invested with command of the ship. The other two plied the captain with a profusion of begging compliments:—"*Dat Massa, be so good as gib we someting for n'yam: only one piece o' beef like Massa use for do, for old 'quaintance sake, bekaysen we sperience Massa's goodness from time.*" Having succeeded, they quickly took to the canoe, and pulled towards the land.

Our pilot, a tall, well-formed man, of graceful address, announced that the slaves on the north side of the island were in a state of open insurrection, and that alarming intelligence was arriving in Kingston every hour. Our captain looked unutterable things, and our military fellow-passengers observed that they seemed to have come just in time to get into a kind of active service, on which they had not calculated.

Towards evening, we anchored at Port Royal, and were instantly surrounded by canoes, whose sable occupants were clamorous for the honour of taking us ashore. The health officer paid his official visit, cast a scrutinizing glance at each on board, asked some questions of the captain, and in a few minutes was comfortably seated in his canoe, and out of sight. The Rev. J. Corlett, who had long expected our arrival, now hailed us. We dressed with all possible speed, arranged about our luggage, bade farewell to our fellow-passengers, and, for the first time, trusted ourselves to a frail canoe, and were soon landed at the wharf.

The gorgeous colouring of every surrounding object produced a kind of admiration, as if we had arrived in some fairy land; it was only now that the rich glowing tints of Italian pictures we had seen appeared to have any resemblance in nature. The clear deep blue of the sea, gently ruffled by the expiring trade wind,—the face of the heavens, bright, cloudless, and calm, glowing with the golden effulgence of the setting sun, produced in the western sky a scene of aerial glory that bids defiance to any attempt at description. The land was no less imposing; the lofty mountains, lighted up by the solar beams, threw their broad shadows over the deep ravines and vales below; while Port Royal, almost level with the sea, presented its batteries, barracks, hospital, wharves, and houses, surmounted by clusters of the cocoa nut tree, whose palmy foliage gracefully yielded to the evening breeze. On landing, we were subjected to the scrutinizing gaze of a motley crowd of all classes and colours of people, from the pale-faced European to the jet-black African. On our way to the mission house we were politely saluted by some who recognized us as newly arrived missionaries. Mrs. Corlett gave us a

kindly welcome, and the first specimen of the Christian hospitality for which West Indian missionaries and their wives have ever been distinguished.

After tea, my brother missionary and fellow-passenger, Mr Burrows, preached to a most attentive congregation of black and coloured persons, the singing was soft, sweet, and devotional. At the end of the service the people crowded about us, shook hands, enquired about our voyage, health, friends, England, missionaries who had formerly preached to them, or whatever the inspiration of the moment suggested, expressed their delight at seeing us, and poured forth a thousand good wishes for our happiness and usefulness among them. The rest of the evening was spent in conversation about home, friends, travelling incidents, our new circumstances, the missionary work, the country, the people, climate, the best methods of preserving health, and promoting the object of our mission. After family prayer, we retired, with grateful feelings towards Him who had so mercifully brought us to our desired haven.

No sooner were we prepared to enjoy the luxury of sleeping on shore, than the crowing of cocks, whose shrill clarions resounded on every side, mingled with the chirping of insects, and the hum of an army of mosquitoes, effectually prevented sleep; the atmosphere was sultry and stifling, and, though a single sheet was all our covering, it seemed too much to bear. We felt as if breathing the air of a brick-kiln. After a restless night, we sallied forth betimes, to breathe the morning air, and see the town.

Under the guidance of a young friend, we wandered about this famous locality. The town is erected at the west point of a narrow tongue of land, composed of coral rock, thinly covered with arid sand, partially overgrown with mangrove, sea-grape, and several species of cactus. It stretches in an easterly direction, and joins the island at Rock Fort, about seven miles distant, forming a powerful barrier to Kingston Harbour against the incursions of the sea, which, in stormy weather, breaks over, and lays portions of it under water. Though Kingston Harbour is considered large enough to shelter all the navies of Europe, its entrance at Port Royal is narrow and intricate, and so defended by batteries that no hostile armament can attempt to enter, without certain destruction. Fort Charles stands on the south-west of the town, bristling with heavy ordnance, which completely command the mouth of the harbour. The barracks accommodate a large body of troops. The Royal Hospital is a remarkably neat, light, and handsome structure, iron being the principal material of which it is built: for the sick in such a climate, it is well adapted, being quite exposed to every breath of air, and furnished with every convenience. Everything about the Fort is characterized by strict attention to cleanliness and order. Directly west, on the opposite shore, on an elevated rock, stands a battery of

twelve guns, significantly titled "the Apostles' battery." At the north-west angle of Kingston Harbour, on a small peninsula of coral, which joins the hills at Port Henderson, by a narrow isthmus of sand, the long level walls of Fort Augusta appear, the guns of which sweep completely the channel. The buildings of the fortress occupy the entire area of the point. The south face of the batteries are washed by the waters of the ship channel, while the wall on the north and west rises from a shallow lagoon lying in that direction, the effluvium of which is carried off during the day by the trade wind. The barracks are well ventilated, and afford accommodation for four service companies. In 1763, the magazine of this fort was struck by lightning; in an instant three thousand barrels of gunpowder exploded, the buildings, bastions, and guns were blown to atoms, and three hundred human beings swept into eternity! The royal dockyard presents a perfect contrast to what it did formerly, when it was the chief naval establishment of the West India and American colonies. The harbour will contain a thousand large ships; it swarms with sharks, and such other fish as dare to keep their company. The parish church, government buildings, and a few respectable dwellings, along with the Wesleyan Mission Chapel, a sketch of which is here given, are the only objects worthy of notice in this once celebrated town, whose history is one of the most remarkable on record. Under the government of Sir Charles Littleton, the first House of Assembly held its sittings alternately here and at St. Jago, the one being the seat of government, the other the centre of trade. It was also the head rendezvous of all the pirates, corsairs, and buccanneers, that infested the seas of the New World: to it they brought the immense treasures they tore from the Spaniards, by deeds of starthing valour on the high seas, which they squandered in licentiousness and riot, with a rapidity only equalled by that which marked their attainment. Attracted from every European nation by the treasure-laden ships of cruel and haughty Spain, these desperadoes, banding together, acted frequently under the patronage of the island governors, who divided the spoil with them, as the price of their non-interference. So immense was the prey taken by the celebrated Morgan, in one expedition undertaken by him and his buccanneering companions in 1666, that the plate, jewels, and other treasures, were piled in heaps under the eaves of the houses in Port Royal, from want of warehouse room to receive them. On war being proclaimed against Spain, by beat of drum, at Port Royal, in July, 1670, Morgan, joined by several young men of family from England, having received a commission from the governor to harass the enemy, sailed out with a fleet of thirty-seven ships, having on board two thousand soldiers, in addition to large crews of experienced seamen. In this, his last expedition, after a desperate conflict, he captured Panama, and brought away one hundred and seventy-five mules, laden with gold, silver, and jewels.

His companions, suspecting him of practising fraud in the division of the spoil, mutinied, on which he precipitately left them, and escaped to Jamaica, carrying with him two or three ships, and a portion of the treasure; on his arrival, he retired to private life, purchased a plantation, devoted his attention to its cultivation, conducted himself with so much propriety that he gradually rose into favour with the public, was made naval commander in His Majesty's service, obtained the honour of knighthood, became president of the island council, and thrice filled the office of lieutenant-governor. Some state that he was impeached, and sent prisoner to England, where he sank under the disgrace heaped upon him, and the trials he had to suffer, through the machination of his enemies; others, that he died at Port Royal, in peaceful retirement, beloved by all who knew him. That a town, inhabited by such desperate characters bearing the Christian name, while familiar with deeds of blood, rapine, and licentiousness, who braved the seas, like spirits of the storm, fought like fiends, carrying terror and desolation wherever they appeared, strangers alike to the fear of either God or man, should altogether escape some token of the displeasure of Him "who is angry with the wicked every day," was too much to expect.

The day of retribution at length came. On June 7th, 1692, when the stores and wharves were laden with the glittering treasures of Mexico and Peru, the governor and council, sitting in deliberation on the affairs of this strange community, the inhabitants pursuing their usual course, unawed by consciousness of their crimes and guilt, about mid-day, they were suddenly alarmed by an unusual noise in the distant mountains, which reverberated through the valleys, and proceeded towards the shore. The sea instantly rose, the wharves with their rich treasures sank, the ground opened, and swallowed whole houses with their living inhabitants, thousands of whom instantly perished. Some, up to the neck in fissures, were strangled by the earth closing upon them. In a few minutes, with the exception of the fort and two hundred houses, the whole town was buried five fathoms under water, the ruins of which long continued to be visible through their briny winding-sheet. The "Swan" frigate, then in the harbour, driven by the concussion from her moorings, over the roofs of the sunken houses, afforded a means of escape to many who were struggling in the water: among whom was a gentleman, who, after being swallowed up by the earthquake, was ejected by a second shock; being taken on board, he lived to a good old age, and was buried at Green Harbour, west of the town, on the opposite shore, where his tombstone tells the sorrowful tale of this catastrophe! Along with the wealth of this wicked community, all the official papers and records of the island perished, as if the very memory of it was doomed to oblivion.

This calamity was immediately followed by a fatal epidemic, arising from the noxious miasm generated by the bodies which

continued to float about the harbour, by which pestilence three thousand of the survivors were swept away. In the course of eleven years the town began to recover a little, when it was consumed by fire, kindled by an explosion of gunpowder; the conflagration continued to rage, till nothing remained except the forts and magazines. During the next quarter of a century, the town was re-erected, but fire once more ravaged it, which completed the ruin of many of the inhabitants. After a respite of sixteen years, during which it was partly re-built, a tremendous hurricane prostrated the greater part of the town, tearing in pieces the newly-erected houses, and burying their inhabitants in the ruins. The fierceness of this storm was such, as to rend the strong batteries of Fort Augusta in a thousand pieces. In 1781, a similar tempest drove ninety ships ashore in Kingston Harbour, and thirty vessels of war then lying at Port Royal. The shore was strewed with the bodies of seamen who perished in the storm, which, on being picked up by the survivors, were buried on the Palisadoes.

In 1815, another fire broke out, which destroyed every building except the church, those belonging to government, and a few scattered houses. Such a series of calamities clothe the history of this place with thrilling and painful interest. From the look-out at the roof of the commercial room, the view is truly grand; towards the north-east, Blue Mountain, rising eight thousand feet above the waters of the Carribean Sea, is seen to advantage, and as the eye ranges along to the left, the mountains of Port Royal, St. Andrew, Ligunea, St. John, and St. Dorothy, appear in Alpine majesty, richly clothed to their summits in perpetual verdure, presenting a sublime back-ground to the plains of Ligunea and St. Catherine. The city of Kingston, with its church spire and ships at anchor, enliven the scene, while, directly north, at an elevation of two thousand feet, the whitewashed barracks of Stoney Hill appear, but which military station is now abandoned for Newcastle Barracks, on a more elevated ridge to the east, where the health of the troops is better secured by the temperate air of the lofty mountains.

The glare of the sun at Port Royal is exceedingly painful to tender eyes; and, but for the sea breeze during the day, and land wind at night, the heat would be insufferable. The inhabitants are supplied with water from Rock Fort, by sailing tanks. The wells in the town are so impregnated with salt, as to be fit for nothing besides washing household utensils.

On visiting the burial ground at the Palisadoes, where thousands of the slumbering dead await the summons of the last trump, we were mournfully impressed on not being able to trace a single grave, "no storied urn or animated bust," no little hillock, or mouldering gravestone, arrests the attention of the visitor, to remind him of his mortality, or tell him who lies there. A few days after an interment, the loose sand which covers the coffin is levelled by the sea

breeze, leaving no trace of the new-made grave. The only relief afforded to the eye in this place of skulls are a few creeping prickly shrubs, the mangrove, and several species of cactus, some of which are about twelve feet high.

Accustomed to associate in our ideas of a great sea-port town, crowds of busy people, actively pursuing their avocations; streets all alive with passengers, on foot, horseback, or in carriages; discordant sounds, and a lively confusion; we were struck with the *still life* everywhere apparent. Neither horse, ass, cart, nor carriage, disturbed us with its noise, or endangered us in our walks. Only, we were informed, that *one* gentleman in the town, in government service, kept a horse, on which he performed his journies to and from Kingston, from an aversion to salt-water travelling.

We were struck with the apparent listlessness of several well-dressed females, idly squatting at the doors, or under the verandahs of their houses. We thought that, like their sisters in England, they might be engaged in knitting, sewing, or something useful; but such is the legitimate influence of slavery, which brands industry with disgrace, and dignifies idleness as gentility.

The mission-house and chapel are under the same roof; the lower portion of the building being occupied as a dwelling by the mission family, and the upper by the congregation, the inconveniency of which is sorely felt during sickness. The chapel accommodates between three and four hundred worshippers. The house consists of a hall or parlour, two bedrooms, a study, pantry, kitchen, and out-offices of a humble description. The absence of fire-places, carpets, and several articles of furniture, indispensable to comfort in the mother country, is in this climate a positive luxury.

The fact that Dr. Coke landed here in January 1789, to begin the Jamaica Mission, gives Port Royal a special interest in the estimation of all its friends. An innocent difference of opinion exists between the Methodists of Kingston and Port Royal as to whether the Doctor preached his *first* sermon at the former or latter place. One thing is clear, that here he was joyfully welcomed, and hospitably entertained, by Mr. Fishley, master builder at the Royal Naval Yard, and that he preached at his house at a subsequent visit, about three years after his first arrival in the island.

During this interval, Mr. Hammett, the first missionary sent by the Doctor, preached with considerable success at Port Royal, which so offended some that they laid a plan to assassinate him, which was defeated by the spirited conduct of the magistrates, who, for a time, gave him the use of the Court House to preach in; but they were induced to revoke the permission through the faithfulness of his ministry; on which Mr. Fishley opened his house, that the services might be continued, which brought upon him a share of the opposition experienced by the zealous missionary.

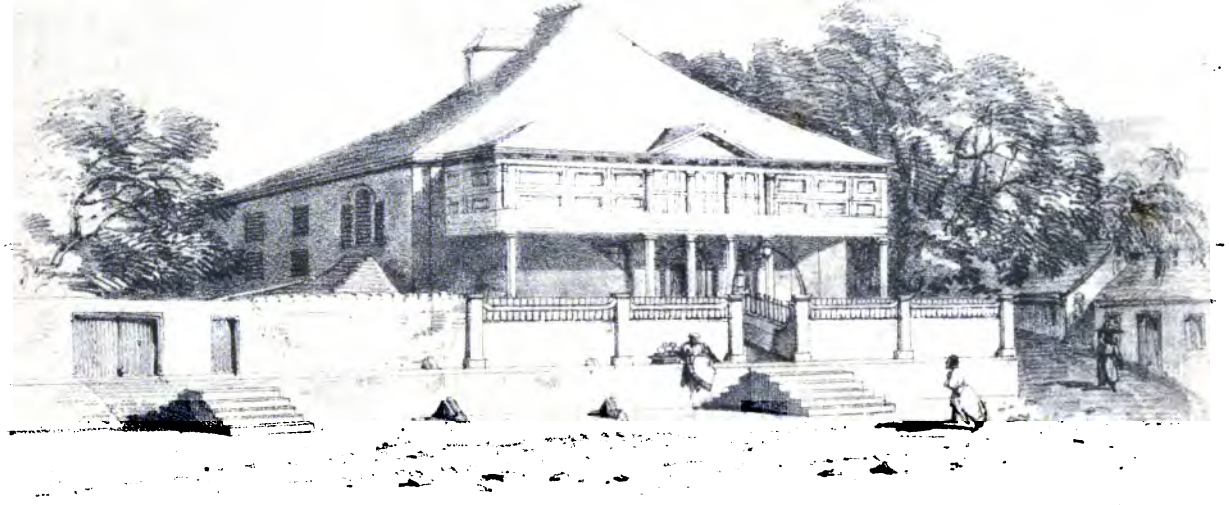
In 1796 a society was formed which gave some promise, but, on

the removal of Mr. Fishley by death, it came to nothing. This worthy man steadfastly maintained his integrity, and after adorning the doctrine of God his Saviour by a holy, consistent, and useful life, his health gradually declined; his sickness was severe and long-continued; but patience had its perfect work. Death found him prepared for his change; at length he died in sure and certain hope of eternal life through the merits of the Redeemer. Thus one of the first members of the Jamaica Mission, who had the honour of receiving the first Methodist Missionary, was safely conducted to the rest which remains for the people of God.

Six and twenty years of barrenness succeeded, when the Rev. Messrs. Horne and Young, then stationed at Kingston, turned their attention to it in August, 1822. Furnished with letters of introduction by some magistrates and gentlemen of Kingston, the Rev. R. Young applied to the Court of Quarter Sessions for leave to preach. A license was granted, a house hired, and the mission once more begun. In July of the following year, Mr. Horne observed that he had spent half an hour in conversation with the widow of the late Mr. Fishley and her son-in-law, when the good old lady expressed her grateful wonder at the change that had taken place in the public mind since the days of bitter persecution, when the missionaries used to be assailed by infuriated mobs, while engaged in preaching the Gospel. At the end of the following year, the brethren reported that much good had been done, and more was expected, as a spirit of hearing became general, and no opposition was offered to their efforts. In another year, a promising society of one hundred and thirty members was the fruit of their ministry, while the congregations continued large, serious, and attentive.

From the extensive field occupied by the missionaries, and the manifold duties daily devolving on them, they found it impossible to give sufficient pastoral attention to this infant church. Still it continued to prosper, till, in 1829, after overcoming many obstacles, the present mission premises were erected, and the chapel opened on the 30th of September, which gave fresh stimulus to the good work. Accommodation for a resident missionary having been provided early in 1830, the people were favoured with the pastoral care of Mr. Murray, who, with his family, removed here. The result was an immediate improvement in all the concerns of the society; enjoying the immediate oversight of a pastor, their spiritual interests were more fully attended to, the means of grace better attended by the people, and a goodly number led to embrace the soul-saving truths of the Gospel. Many of whom enjoyed a clear sense of their acceptance with God, through faith in the blood of our Lord Jesus Christ. Several young men were reclaimed from habits of gross sensuality and vice, who gave promise of becoming useful members of the church, and creditable members of civil society.

In conversation with several of the people, I was impressed with



P.Samuel Del

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PARADE CHAPEL, KINGSTON.
OPENED, 1792.

the spirit of genuine piety, and the knowledge of the word of God they possessed. One poor aged female slave spoke affectingly of what she owed to her Redeemer: "*Me, Massa, when me Saviour Jesus die fu me, me owe Him meself, an all me hab, an all too lille* (little) *fu him lub fu me sinner.*"

The Rev. Messrs. Duncan, Barry, and Rowden, hearing of our arrival, came to see us. Their accounts of the progress of the insurrection were alarming; martial law had been proclaimed; all business suspended throughout the island, and every one capable of bearing arms called out to do militia duty. Some of the island newspapers were savagely urging the colonists to take vengeance on the sectarian missionaries as the authors of their disasters. Under these circumstances, we were directed to continue at Port Royal till the way should be open for our proceeding to Kingston. A copy of the "Jamaica Courant" newspaper was brought us, in which our arrival was noticed, accompanied by an urgent editorial recommendation to the magistrates to send us instantly back to England, ere we had an opportunity of doing mischief.

In the evening, our ship's captain called, along with two of the officers. He exclaimed, "I really don't know what to do. I am attacked on every side for having brought you. Several declare loudly that I ought to be hanged for it." The military gentlemen observed, "We are ordered out to fight the rebels, but bush fighting we don't relish at all. If they would meet us in the open field we shouldn't mind it, but to be shot like dogs from behind rocks and trees, without seeing the enemy, isn't just the thing." Couriers arrived every few hours with painful accounts of estates being consumed by fire, and slaves seized, tried by court martial, and immediately led to execution; while in the woods the poor creatures were rapidly falling by the fire of parties sent out in search of them. The carrion crows from all parts of the island were observed flocking around these scenes of carnage to prey upon the carcases of the slain.

Mr. John Clarke, a Baptist Missionary, and his wife, came to the mission house in deep distress, informing us that several of his missionary brethren in Trelawny and Hanover had been arrested and were to be tried by a court martial at Montego Bay, on charges of instigating the slaves to rebellion. "The Courant" continued to give rabid counsel to the colonists against the missionaries, "to shoot, drown, or hang them by the neck in the woods of Trelawny." The only paper that took up the cause of the persecuted missionaries was the "Watchman," conducted by Edward Jordon, a gentleman of colour, who fearlessly maintained their innocence, and challenged the editor of the "Courant" to prove his charges against them and their suffering people.

After spending a peaceful Sabbath in the enjoyment of the ordinances of the house of God, when Mr. Corlett preached in the

morning, and the writer in the evening, for the first time in the mission field, we were cheered on the following morning by the arrival of the Rev. Messrs. Kerr and Rowden, but their accounts of the state of the affairs were painfully discouraging. The circumstances of several of the missionaries, with their families and flocks, were distressing. Mr. Kerr informed us, that the chairman of the district, Mr. Berry, and himself, had waited on the governor, to challenge investigation of the charges preferred against the brethren, and claim legal protection for themselves and families against the attempts of lawless and unreasonable men. His Excellency received them graciously, and promised protection. In the evening, a special meeting for prayer was held in the chapel, when Messrs. Kerr, Corlett, Rowden, and Burrowes poured out strong cries to Him who has the hearts of all men in His hand, that He would look down from His holy habitation, and send deliverance to His afflicted people. While thus engaged, the welcome news arrived, that everywhere the burning of estates had ceased, the slaves were returning to their work, and the arrested missionaries set at liberty.

The storm having greatly subsided, it was now deemed safe for us to go forward to Kingston. After public service, on Wednesday evening, the kind-hearted people flocked about us, to bid us adieu, Mr. C. having announced that we should leave Port Royal early in the morning. "*Farewell, me dear Minister, de Lord bless Massa an Missus, keep you in good healt, an pure you long fu labour fu Him own glory,*" were among the parting expressions of these sons and daughters of deeply-injured Africa.

The Society here has always had to struggle against the withering influence of licentious soldiers and seamen, who necessarily visit the town in considerable numbers, and infect the inhabitants with a moral pestilence, against which nothing but the grace of God can furnish a defence. Hence it has always fluctuated: sometimes giving great encouragement to the missionaries, and again causing them to bewail the spiritual declension of their people. In 1843, the number of members in the church was 197, and 18 candidates for membership, whose attendance on the ordinances was highly encouraging to the resident missionary, the Rev. H. B. Foster.

CHAPTER III.

KINGSTON.

Origin and Aspect of the City—Religious Destitution—Dr. Coke begins the Mission—Mr. Hammett—Parade Chapel opened—Persecution—Mr. Werrill dies—Mr. Brazier leaves the Island—Success of Messrs. Fish and M'Vean—Messrs. Alexander, Campbell, and Fowler arrive—Fresh Persecutions—Mr. Campbell escapes to England—Mr. Fish returns Home.

By sunrise we were seated in a canoe, along with several passengers, bound for Kingston. The lightness of these vessels is such, that caution is required in order to avoid overturning them. Usually they are formed of a single piece of cedar or cotton tree, scooped out, trimmed, and painted so as to present some resemblance to the boats of the Thames watermen. Ours was rowed by four slaves, and steered by a free sambo, who, seated at the stern, used a short broad-bladed paddle, while the bondsmen pulled with oars. Though their only article of dress was a pair of trousers, the perspiration streamed freely as they tugged at the oar. Gliding along, our attention was soon called to the north-west point of the Palisadoes, as the spot where several pirates were hung in chains some years ago. The only remaining memento of this tragedy was a black gibbet, along with some corroded chains and rings, which held the bodies fast, till carrion crows, sun, wind, and rain, entirely consumed them. On rounding the point, the city of Kingston, with its wharves and shipping, gilded with the morning beams, came into view. While we were sailing over the ruins of old Port Royal, we thought of its past history with solemn feelings. On nearing the wherry wharf, the ships in the harbour presented a formidable appearance; all were arranged in battle order, with their broadsides presented to the city, having their guns in readiness to sweep the streets, in the event of a large body of rebels appearing, whose design, according to report, was to destroy Kingston, and assasinate all the white inhabitants! Many ladies and children were sheltered in these vessels, to be out of harm's way, in case their fears should be realized by remaining on shore.

On passing along, we found the streets almost forsaken of inhabitants. Short as was our walk between the wharf and the Parade, it was very wearisome, from the fierce rays of the sun acting on the deep loose sand of the unpaved streets. On our arrival at the mission house, we were kindly received by the mission family.

The city of Kingston owed its origin to the terrible earthquake which destroyed Port Royal in 1692. The survivors of that catastrophe erected temporary huts on the site now occupied by the city, which, in process of time, gave place to more comfortable habitations. The plan of the city was drawn by one Colonel Lilly. The streets intersect each other at right angles, running east and west, north and south. The best houses are on the north or upper side, though several of a superior order are to be seen here and there, among dwellings of the humblest description, in various parts of the city. The stores, warehouses, and principal places of business, are in the vicinity of the shipping. The extreme heat of the city is considerably mitigated by the sea breeze, which is freely admitted through the jealousies and windows of the houses, with which the piazzas and rooms are plentifully supplied. As the area of the city inclines to the sea, during the rainy season the streets are frequently impassable, from the large quantity of water which rushes towards the harbour, carrying the sandy soil and rubbish along with it, so that fragments of walls, and masses of steps in front of the houses, may be seen overhanging the street, whose original level, in many places, has been reduced several feet by repeated torrents. The principal buildings are the Church, two Chapels of Ease, a Scotch Kirk, the Court-House, three Wesleyan, three Baptist, one Independent, and two Roman Catholic Chapels, two Synagogues, the barracks, and a theatre, besides the extensive military establishment of Up Park Camp, on the north-east of the city, and several villas in the vicinity, adorned with palm, orange, cocoa-nut, kenip, and tamarind trees, which give a perfectly Indian aspect to the city and suburbs. The streets are infested with numbers of goats and ugly starved swine, to the annoyance of all except their selfish owners, who send them forth to get a living as they best may. The population amounts to between forty and fifty thousand, of all colours and classes, who boast that their city is one of the most healthy localities in the island, owing to the dryness of the soil, and consequent freedom from miasm. Large numbers of "John Crows" (the turkey buzzard) find a sufficient quantity of offal, and decaying animal matter, to encourage their stay about the streets and neighbourhood.

The negro market furnishes a constant and plentiful supply of all sorts of vegetables and fruit peculiar to the climate. Fish is to be had in great variety, and butcher meat of the best quality the island affords.

Being the great seaport of the island, the people are more active and enterprising in their habits than in other parts, where the same stimulating influences do not exist.

The religious state of the inhabitants of the island previous to the close of last century presented ample room for the efforts of the Christian missionary. Over the character and conduct of the clergy, the historian Long draws a veil, which we need not take away. It

is sufficient to remark, that they ridiculed the idea of communicating the blessings of Christianity to the *slave* population, while they adapted religion to the taste of their white paymasters : in many instances they also indulged in their sins.

As early as 1732, a Moravian mission was commenced in the south-west part of the island, but the missionaries laboured on for fifty years with heavy hearts, complaining of the fruitlessness of their labours, and sighing for success in their efforts to bring souls to the Saviour.

The Rev. Dr. Coke having determined to attempt the establishment of missions in all the islands of the Carribean Sea, he paid a short visit to Jamaica in January, 1789, and after preaching four times in the house of a gentleman in Kingston to small but increasing congregations, he was offered the use of a larger room, frequently employed for public concerts. On the first evening he preached from John iii. 3—"Except a man be born again, he cannot see the kingdom of God," which was attentively listened to by a large audience. The next evening, about four hundred white and two hundred black and coloured people attended; for about ten minutes the Doctor freely expatiated on the glorious prediction—Ps. lxviii. 31, "Ethiopia shall soon stretch out her hands unto God," when a company of gentlemen, warmed with liquor, became very turbulent, and cried out, "Down with him, down with him," and then pressed forwards, through the crowd, in order to seize him, vociferating "who seconds that fellow?" On which Mr. Bull, a gentleman at whose house the Doctor was entertained, stepped between him and the assailants, saying, "I second him against men and devils." At the same moment Mrs. Smith, a white lady, came forward, and reasoned boldly with them on the impropriety of their conduct, and placed herself in an attitude to do something more in defence of the Doctor. Perceiving that nine-tenths of the congregation disapproved of their conduct, they retired discomfited and ashamed, vociferating "Down with him," as they descended the stairs, and disappeared, leaving the Doctor to compose the congregation, by giving out a hymn, and taking a less offensive text. The serious and attentive demeanour of the people greatly encouraged him : He observed, "the attachment to the Gospel which was manifested by many, both among the enslaved and free, made it evident that a small society of truly awakened persons, both among whites and blacks, might be immediately formed in Kingston."

"The island itself was too populous to sanction neglect, and too wicked to leave any room to conclude that the inhabitants were in the road to heaven. Between three and four hundred thousand souls, living chiefly without hope, and without God in the world, forbade all supineness, and the attention of many among those who heard, by giving an early promise of a productive harvest, presented an opening which pointed out our path.

"In addition to these circumstances, justice obliges me to observe, that no place, either in Europe or America, in which the Gospel had *not* been preached, was ever visited by me, where so many civilties as I received in Jamaica were conferred on me by the inhabitants. A train of circumstances pointed out our road; our work lay plainly before us; and God, who has promised never to leave or forsake his faithfnl people, provided for our safety, and supplied our temporal wants. The prospects before us were supported by promises of assistance from many of the respectable inhabitants, and we felt as much reason to exercise gratitude as faith. Four or five families of some property opened their houses, and very evidently their hearts, also, to me, and assured me, that any missionaries we should in future send to the island should be welcome to beds, and to everything their houses afforded."

The Doctcr lost no time in sending a missionery, the Rev. Wm. Hammett, who had laboured in some of the Windward Islands, arrived in August, and was kindly received by a Mr. and Mrs. Lungren. He immediately hired a small house situated in the south-east part of the city, a lithograph of which is here given. In this humble building a society of eight members was soon formed, whose names were—Peter Lewis, Mary Lewis, Catherine Dawson, Daniel Coe, James Fead, William Harriss, Venus Harriss, and Mary Ann Able Smith, the heroic defender of Dr. Coke; and soon afterwards were added Mr. and Mrs. Lungren, Messrs Cook and Bull, besides Mr. and Mrs. Fishley of Port Royal. Mrs. Smith became a distinguished ornament of the society, and a most successful promoter of its interests: a class of females was committed to her care, over whose spiritual interests she diligently and affectionately watched. Spared to witness the vicissitudes of the mission, through a period of more than thirty years, she entered into her heavenly rest on the 4th March, 1823, after a pilgrimage of about fourscore years.

William Harriss was a free black man, who had left America during the war of independence; he also became a useful leader of a class, and for many years superintended certain arrangements for the funerals connected with the society in Kingston. He was a man of a cheerful and peaceable temper. What may be termed his last public appearance took place in Wesley Chapel, when the Jubilee of the Mission was celebrated, in 1839; on that occasion he was introduced on the platform as one of the eight members of the first class, which handful had now become a flock of more than twenty thousand, under the pastoral care of thirty-one missionaries. Having thus seen the prosperity of the church to which he had been so long attached, a few months afterwards, at a good old age, he was gathered unto his fathers.

Though Mr. Hammett laboured chiefly in Kingston, he preached wherever he found an open door, either at Port Royal or elsewhere. The congregation soon became too large for the small place at first

rented; on which Mr. H., after full inquiry, and with the approbation of Dr. Coke, purchased a large dwelling-house, situated on the Parade in the centre of the city, which was altered and fitted up for a chapel and dwelling for a missionary and family. Including a covered balcony in front, it measured eighty feet in length, by forty in breadth. The upper part was supplied with a gallery on three sides, which, with the body of the chapel, accommodated about twelve hundred hearers. The lower part of the building was divided into bedrooms, a study, hall, and pantry, and a large apartment called the "band room," which was used for meetings connected with the society, and a Sabbath school. Dr. Coke described it as "built exactly on the plan of the Methodist Chapel at Halifax, in Yorkshire, known to, and admired by, numbers of friends in England." The situation was one of the very best for publicity, airiness, and convenience. Along with the church, the theatre, and barracks, it formed one of the most prominent objects on the spacious square. A sketch of this place of worship is given in this work.

Mr. Hammett's success at once encouraged and distressed him. While many received the truth in the love of it, others cruelly persecuted him. After many struggles he succeeded in finishing and opening this place of worship before the close of 1790, which so exasperated the persecutors that they sought to destroy both the building and the missionary. After enduring all the insults and brutal assaults of the mob, who sheltered themselves under the shadows of night, Dr. Coke observed, "To depart from persecution was to flee from duty, and to apply for justice was but another name for sustaining wrong. To abandon the chapel altogether, was to expose it to ruin and demolition, and to persevere in the usual course was to endanger life. To quit the scene of action was to give up the contest, and to arm those by whom we were oppressed with that victory for which they had been contending, and which would become a formidable weapon on every future day."

One who remembered those scenes remarked, "Mr. Hammett was the bravest man he ever beheld; he stood, calm and collected, proclaiming the glad tidings of salvation, while stones, eggs, carcases of dogs and cats, and such offensive things, were flying about him!" The sufferings of both preacher and hearers led to the abandonment of the evening services. After which, about twelve o'clock one night, a party of rioters broke down the gates of the yard leading to the chapel; and, but for the timely interference of four magistrates, who were called out through the strong remonstrances of a friendly gentleman of the city, they wonld have destroyed the building.

The matter was taken up by the public press, which for several months teemed with letters for and against the missionaries. Many anonymous articles appeared on behalf of the persecuted; two of these secret friends were "masculine writers," and did good service. In

genuine colonial style, Mr. Hammett was charged with everything low and criminal, while Dr. Coke was represented as having been tried in England for horse-stealing, and flying to America to escape justice

Some of the rioters were prosecuted at the Grand Court, but, as usual, the jury acquitted them, in the face of the clearest evidence of their guilt. Mr. Bull, the steady friend of Mr. H., suffered much, and several times narrowly escaped with his life, particularly one night when he eluded the vigilance of the persecutors, disguised in a suit of regimentals. The Doctor again visited Jamaica in January, 1791; and on his third visit, in 1792, he found Mr. Hammett dangerously ill of fever and ague, worn to a skeleton, and brought to the border of the grave, through excessive labours and severe sufferings: for a whole month he had been laid aside, unable to do anything. Mr. Brazier, who had been sent to his assistance, landed only a few days before the Doctor.

The evening service, which had been long suspended, was resumed by Dr. C., as soon as he got to Kingston; some disturbance was made, but he took no notice of it. After visiting and preaching at Spanish Town, where he left Mr. Werrill, he returned to Kingston—preached on Sunday, and met the society after the morning service, which gave him great pleasure. The number amounted to about one hundred and fifty members, besides eighty-four in the country places.

Mr. Hammett, previous to his illness, had several interviews with a young African prince, son of the King of Mandingo, who had made two trips to Jamaica with the captain of a slave ship. Several years previously he lost a sister, whom he supposed to have been stolen away; to his surprise he found her in Kingston, having been actually taken and sold into slavery. She was now a member of the Methodist Society, along with her husband, a free black man, who acted as a class-leader and exhorter. The prince promised to send two slaves from Africa in exchange for his sister, that she might return to Africa, and take her husband along with her.

The only probable means left for the recovery of Mr. Hammett was a change of climate, which determined Dr. C. to take him along with him, in order, if possible, to prolong the life of so talented and useful a missionary.

In March, 1793, the Doctor paid his fourth and last visit to the island. In the interval, Mr. Brazier's health so failed as to compel him to leave the island for a season, which left Mr. Werrill, whom the Doctor had brought in 1791, to labour alone. Though little success attended his efforts at Port Royal and Spanish Town, in Kingston they were greatly blessed, till he fell a martyr to his zeal. He constantly preached five nights in the week, and almost every morning, and led five classes in addition to his Sabbath duties, which, in such a climate, could only last for a brief period. He was

seized with malignant fever on the 6th November, 1791. During his illness, he greatly enjoyed the prayers of his friends, particularly of Mrs. Smith, who tenderly watched him. To this pious friend he said, "Glory be to God, my soul has ever since (she prayed in the morning) been so filled with love and joy that my cup runneth over." Towards evening, on the 16th, he seemed just expiring, when Mrs. S. said, "I trust you now feel that God is love;" he revived, and answered, "Blessed be God, I do." She again said, "And you find his strong arm supporting you in these severe conflicts." He replied, "Indeed, I do. I have the assurance that Christ is my righteousness, and full and perfect salvation!" A few minutes before seven he sweetly fell on sleep, amidst the weeping friends, who sorrowfully witnessed his sufferings and triumph over death.

Thus fell the first of many kindred spirits, who have followed him in his toils, trials, and end, in the same important mission, whose ashes await the call of the Lord; when "They shall shine forth as the brightness of the firmament, and as the stars for ever and ever."

The flock being left without a shepherd were exposed to the wolf, who soon excited them to evil surmising and disputing between themselves, which called for the greatest prudence and vigilance on the part of Mrs. Smith, and John Constant who proved himself, in this trying season, worthy of the name he bore, and of the office of leader which he held. He was a free black, and well known by the blessed title of the "Peace Maker." At this threatening crisis, Mr. Brazier, who had left the island from ill health, having recovered, suddenly returned, and succeeded in restoring peace and harmony among the people.

The Rev. Wm. Fish arrived in May, 1792, just in time to relieve Mr. Brazier, whose health again failed, which compelled him to leave the mission altogether. Dr. Coke having traversed the island, as far as Montego Bay, and returned by the north side, crossing Mount Diabolo to Kingston, where he arrived on the 12th of April. The following morning he had some "refreshment in the public ordinances of God" with the beloved people! In the afternoon, accompanied by Mr. Fish and several friends to the packet, he bade a final adieu to Jamaica, and next day set sail for England.

Mr. Fish found the state of affairs rather better than he had anticipated. The members in the city and on the estates amounted to one hundred and seventy; yet, though the violence of persecution had passed away, peace, rather than prosperity, marked the state of the mission. Till the close of July, 1794, Mr. F. was left alone to carry on the work, which continued peacefully to prosper in his hands. The magistrates encouraged him, by their protection, against some who disturbed a prayer meeting; they granted a warrant, which made the persecutors glad to escape with paying costs and

damages; after whch the persecution died away. On the arrival of Mr. M'Vean, it was found that one hundred and ten members had been added to the Society, through the labours of Mr. Fish, who now left Mr. M'Vean in his place, while he proceeded to follow up a promising opening effected by Dr. Coke at Montego Bay.

Towards the close of the year, a considerable improvement was seen, through the zealous efforts of the new missionary. Port Royal, which had been in a discouraging state, now revived, while several avowed enemies of religion began to feel some relish for saving truth. The Society, which had been reduced to a mere remnant, increased in numbers, "and a work of grace shone out afresh in almost every heart." In March, 1795, Mr. Fishley informed Dr. Coke of this missionary and his work as follows:—"I trust, through your assistance and advice, our present worthy minister will be able to give a happy account of his ministry. He is, in my opinion, well adapted to it; he is simple, loving, persevering with all faithfulness, sparing not himself. I hope he will soon have work enough to employ two or three more, for there are daily invitations for him to preach to the poor blacks, from those who were not long since avowed enemies of all religion. I, therefore, think it highly necessary that he should have assistance as soon as convenient." In May following, the missionary himself writes:—"I use my endeavours to remove prejudice from the minds of the people, and, blessed be the Lord, I have met with great success. I have introduced evening preaching on Thursdays, and, instead of twenty or thirty hearers, whom we used to have on Sundays, at four in the afternoon, we have, I suppose, eight or nine hundred. Many merchants and principal inhabitants attend, and all are very quiet and attentive. May the Lord, in tender mercy, lay to His hand, and build us all up for his glory. We greatly need ministers that will speak boldly and cry aloud—men who are alive to God, and who will venture their lives, their all, for God, and for the poor negroes."

Two months afterwards he again wrote, "Blessed be God, we are increasing in number. We have no storms or persecutions without. Our chapel is frequently filled with quiet and attentive hearers. I hope many of our society are growing in grace in the love of God, and of one another."

The encouraging prospects of the mission were not confined to Kingston. Some proprietors of estates containing hundreds of slaves were friendly, and encouraged the missionaries to visit and preach on the plantations. Among whom the Honourable Henry Shirly may be mentioned, as one of the most distinguished.

A variety of circumstances united to counteract the efforts of Mr. Fish at Montego Bay, and prevent his success. He therefore resolved on returning to Kingston, to unite with Mr. M'V. in his multiplying, onerous, and successful labours. His departure from the small flock he had gathered was hastened, by intelligence of the sudden and severe illness of his bother missionary.

On his arrival in Kingston, he found a large increase of members in the society, into whose character and conduct he made strict inquiry; the result was the expulsion of fifty-one. "Some for the wilful neglect of the means of grace; some for disorderly conduct, and others for acts of immorality, which would admit of no excuse." From the unsuspecting, hopeful temperament of Mr. M'V., and his extensive labours, discipline had been neglected,—hence the admission of improper persons, and this act of Mr. F., who was a man of exact order, and a strict disciplinarian.

In September, 1797, Mr. Fish wrote to Dr. Coke as follows:—"Surely if you saw the prospect of success which we have in this part of the island (Kingston and Port Royal), and knew how distressed we are for want of more help, you would send us at least two or three fellow-labourers without delay. My regard for the people of Kingston is such, that I could rejoice to spend my last breath in serving them. Though I have so much work that sometimes I scarcely know what to do first, yet it is all pleasant and delightful: and though constantly engaged, in public or private, abroad or at home, from four in the morning till ten at night, I bless God, I scarcely know what fatigue or weariness is, so graciously has the Lord renewed my strength during my voyage from Montego Bay, and since my arrival here."

The urgent appeal for more missionaries was answered by the arrival of Mr. Alexander, in March, 1798, and, towards the end of April, of Messrs. Campbell and Fowler, which was an ample supply for the necessities of existing societies, and for making trial of opening new places.

The loyalty of Wesley to the Sovereign and Government of his country, which formed so prominent a feature in his character, spread its influence through all the societies raised up by his labours, and those of his coadjutors at home and abroad. A voluntary subscription being set on foot in Jamaica to aid the Government in carrying on the war, afforded the Methodists in the island, few and poor as they were, an opportunity of exhibiting the political spirit of their religion. In a few days £150 was raised, and presented as an evidence that, while they feared God, they honoured the King, and felt for their country, which was now exposed to the attacks of a powerful foe.

In 1801, throughout the island, the number of members amounted to about six hundred, many of whom enjoyed the pardoning love of God, and all appeared earnestly seeking to enjoy His favour. Nine local preachers or exhorters, all blacks or persons of colour, whose lives were exemplary, and their gifts far from contemptible, were raised up to assist in the work. Four evening prayer meetings were held in different parts of the city every week; and also at the chapel every morning at five o'clock, while on Thursday evening a sermon or public lecture was given. With such means and agencies,

the mission was attended with increasing prosperity. The hopes of the missionaries were never so high as now.

Just as prosperity began to pour its cheering beams over the mission, a storm was gathering which soon darkened the scene, and threatened to spread desolation and ruin through the infant churches. Success once more awakened the demon of religious persecution. The conversion of some females of colour, who used to be the easy prey of licentious men, exasperated the enemies of religion, many of whom were armed with wealth, place, and power. The rabble, under such patronage, began to interrupt the meetings, and disturb the public peace. On which the missionaries applied to the authorities to have the houses in which the meetings were held licensed, but were refused: while, on the other hand, these houses were allowed to be represented at the Court of Quarter Sessions as public nuisances, on which a prosecution was immediately commenced; but nothing, except the innocence of the missionaries, and the lawfulness of their work being proved, the prosecutors failed in their mischievous designs. The good cause having triumphed, went on to prosper, till a heavier blow was aimed at it by the Island Legislature.

Opposition to the mission now assumed a truly formidable character. The whole power of the colony was arrayed against the few missionaries, and the people collected by their evangelical labours, chiefly from among the helpless victims of slavery.

On the 25th December, 1802, the day commemorative of the richest display of heaven's grace to a perishing world, there came forth, in the public newspapers, an Act of the House of Assembly, duly signed by His Excellency Governor Nugent, forbidding obedience to the Redeemer's command, to preach the Gospel to every creature.

By this Act, every principle of justice, truth, and mercy was outraged. Without enquiry, charge, or trial, and contrary to all evidence, the missionaries were stigmatized, insulted, silenced, and robbed of the rights of British subjects, though their loyalty was unimpeachable—their lives blameless, and their exertions purely benevolent, and their spirit untainted by feelings of unkindness to any inhabitant of the island.

This oppressive Act described the missionaries as "ill-disposed, illiterate, or ignorant enthusiasts," who, by their preaching "to meetings of negroes and persons of colour, chiefly slaves, unlawfully assembled," not only perverted the minds of their hearers with fanatical notions, but afforded them opportunity "of concocting schemes of much public and private mischief." And that, after the passing of this Act, any of them presuming to preach, "not being duly qualified and authorized or permitted, as is directed by the laws of this island, and of Great Britain, under pretence of being a minister of religion," "shall be deemed and taken to be a rogue

and vagabond," "and be punished in the manner hereinafter mentioned."

It armed each magistrate with power, "on complaint made to him on oath, or upon his own hearing or view, to cause the offender to be apprehended, and committed to the common gaol, and forthwith to associate with himself two other justices of the peace of the same parish, and to summon all persons capable of giving evidence, to appear before them; which three magistrates, so associated, shall, upon due conviction of the offender, adjudge him or her, if of free condition, to be committed to the workhouse (*i.e.*, the parish prison) there to be kept to hard labour, for the first offence, for the term of one month, and for every subsequent offence six months each:" And should the offender be a slave, he was, "for the first offence, to be committed for hard labour to the nearest workhouse for one month; and for every subsequent offence to receive a public flogging, not exceeding thirty-nine lashes." If the offender should be a white person, his appearance was to be secured at the following "supreme or assize court, by sufficient bail or imprisonment, to answer for the *offence, and, on conviction, to suffer such punishment as such court shall see fit to inflict, not extending to life!*"

As for "the owner, possessor, or occupier of any house, out-house, yard, or other place whatsoever," who, knowingly, "permitted any meeting or assembly of negroes, or people of colour, for the purpose of hearing the preaching or teaching of any person, above described," on conviction thereof, before the Court of Quarter Sessions," should "incur a fine not exceeding one hundred pounds, at the discretion of the said court, and be committed to the common gaol until such fine be paid, and until the offender shall have given security for his future good behaviour, by recognizance, for such time, and in such sum, and with such sureties, as the court shall judge fit."

As this Act was clearly intended to put an end to the religious instruction of the slave and coloured population, its evil effects were specially felt by the native assistants.

Under this Act, Mr. Campbell having been thrown into gaol at Morant Bay, Mr. Fish saw it to be advisable to apply to the Court of Quarter Sessions in Kingston for a license, and after great hesitation on the part of the court, on producing his letters of ordination, and taking the oaths prescribed by the Toleration Act of Great Britain, he succeeded. The difficulty experienced by Mr. F. in obtaining a license, took away all hope of licences being got for the local preachers, even Mr. Reid, the Scotch minister, though a pious, worthy man, was refused along with Mr. Swiegle, a person of colour, pastor of the Baptist congregation, so that both were condemned to silence.

On Mr. Campbell's term of imprisonment expiring, he returned to Kingston, and obtained a license at the May Court of Quarter

Sessions. Deprived of the assistance of the local preachers, Messrs. F. and C. laboured diligently in Kingston, uncertain whether their licenses would be of service in any other parish. Under these circumstances, the congregations in Kingston improved, and the number of members, in six months, increased from 435 to 515.

Messrs. Fish and Campbell soon after repaired to Morant Bay, to apply for licenses at the Quarter Sessions, but the Court refused their application, which showed that a license extended only to one parish, and might be denied or granted. A warrant was then issued to apprehend Messrs. Campbell and Williams, and to lay them under a penalty of £100, as occupiers of an unlicensed house. Mr. C. frequently eluded the officers sent to apprehend him, and at length finding it useless to contend where no protection or justice could be obtained, he consulted with his friends, who fully approved of his determination to leave the island altogether, in order to avoid perpetual imprisonment. Accordingly, he set sail, and arrived in London in November, 1803.

Mr. Fish being once more left entirely alone, and shut up by the law in Kingston, he diligently applied himself to his work, which continued to prosper in his hand: he was kept in peace, the congregations continued large, and the society still increased.

As the persecuting Act of Assembly could not become permanent law unless it received the approbation of the King in Council, its existence was terminated soon after its cruel operations had begun to be experienced by its innocent victims. His Majesty exercised his royal prerogative by refusing it his sanction. The Colonial Legislature were, of course, chagrined, while the persecuted missionaries rejoiced, and hailed its abrogation with gratitude to God, who has the hearts of all men in his hand, and can turn them whithersoever he will.

The zeal of the missionary was immediately quickened—the congregations increased, and new doors of usefulness were opened by this happy change; as is usually the effect of cruel measures being employed to crush religion.

Mr. Fish having witnessed the end of this storm, and the return of religious liberty, found his health so impaired, by thirteen years' labour and trials in the island, that he resolved on visiting his native country. His departure was a loss to the mission, which was long and severely felt by all who wished its prosperity. This truly excellent man died at Guernsey only a few months before the writer was appointed to labour there. The following obituary, entered in the minutes of the Conference, shows on what ground he stands so high in the esteem of his brethren:—

"William Fish was brought to God in early life, and gave decided proofs of a sound conversion, by the uniform consistency of a holy and devoted life. He entered upon the work of the ministry in the year 1785, and laboured with success in circuits at home for

several years; but such was his love to Christ, and his zeal for the conversion of the world, that, at the request of Dr. Coke, and from a conviction of duty, he left England, in 1792, for Jamaica, where he was associated with men who suffered 'bonds and imprisonment' for the sake of our Lord Jesus Christ; and faithfully and judiciously assisted in laying the foundation of the great work of God, which has since been so successfully carried on in that island. In 1805, on account of the failure of his health, he returned to his native land, but was enabled to continue his efficient labours until 1816, when he became a supernumerary, and spent the closing part of his life in the island of Guernsey, where he diligently employed his remaining strength in the ministry of the word, the visitation of the sick, and other important duties, until prevented by 'age and feebleness extreme.' His piety was deep; his views of Gospel truth were correct and scriptural; his preaching was clear and convincing; his manner affectionate and winning; and his labours were owned of God in the conversion of souls. The doctrines of the atonement of Christ, the justification of the penitent sinner by faith in the blood of the Redeemer, and the enjoyment of personal holiness, by the renewing of the Holy Spirit, were the themes on which he delighted to dwell. He was highly esteemed and loved by all who knew him, as a consistent, self-denied, laborious, and useful missionary. For sometime previous to his decease, he was much debilitated and afflicted, and fully aware of the approach of the last enemy, whom he met with unshaken confidence in Him who hath abolished death, and brought life and immortality to light. On the 9th of August, 1843, he entered into rest, in the eightieth year of his age, and the fifty-seventh of his public ministry."

Though he never married, he was a pleasant companion, and a great favourite with young persons and children. On missions being made the theme of conversation, his soul awoke—the missionary flame that fired his youthful heart rekindled, and he expatiated with pleasure and freedom on the incidents of his missionary career in Jamaica, to the delight of his listening friends.

CHAPTER IV.

KINGSTON—(CONTINUED).

Messrs. Bradnack and Gilgrass arrive—Great prosperity—Mr. Knowlan—New persecuting Acts passed—Mr. Gilgrass imprisoned—the Missionaries silenced—Home Government memorialized—a New Act of persecution passed—Mr. Wiggins imprisoned—the Mission prospers—Parade Chapel re-opened—Mr. Shipman arrives—Circuits formed—First District Meeting held—a Second Chapel opened in Kingston—Rapid progress of the Mission.

On the way being opened, by the repeal of the persecuting Act, Mr. Bradnack, who had laboured since 1801 in the Windward Islands, arrived in Jamaica, and soon afterwards Mr. Thos. Gilgrass, who immediately found that "the fields were white unto the harvest," and doors of usefulness open on every side, inviting them to enter, in various parts of the island.

Mr. Gilgrass wrote—"The society in Kingston is the most devoted. We have here many precious souls who are enabled to rejoice in God their Saviour, and whose hearts are warm with divine love. Many young persons have joined us of late, most of whom are in good earnest, and promising fair for the kingdom of heaven. Our congregations greatly increase, with both whites and coloured people of respectability. These give great attention, and, therefore, we have reason to hope that God will soon lay hold of some of their souls."

Mr. Bradnack observed—"The blessed work of God not only spreads wider, but it sinks deeper in the hearts of our members. We are constantly comforted with the enlivening declarations of those who are born of the Spirit, and made heirs of God and joint-heirs with Christ. Our whole number now, in town and country, exceeds one thousand. So that, during the last two years, an addition of more than five hundred members has been made, besides many who have gone to glory, praising God for sending His ministers among them to preach the '*Great Word*,' and tell them of Jesus Christ!"

Some of the poor people were severely punished for refusing to give up praying and listening to the preaching. Mr. Gilgrass wrote—"I saw a woman, a few days since, who told me that her master had laid her down, and sentenced her to receive thirty-nine lashes if she persisted in going to the chapel. She replied, 'Massa, me must pray.' She then received nine strokes, with great severity, when the blood ran in streams from her back; a gentleman, on learning the nature of her offence, interposed and released her. A

young black man, on the day he was baptized, received thirty-nine lashes, for no other crime than that of *praying*."

Still the work went on till, in Kingston, the chapel became too small for the congregation; while, in the country parts, the Lord poured out His blessing upon the preaching of the word, and opened the hearts of many to receive it. The prospect became *ominously* pleasing. Everywhere the missionaries went, they were received with respect, and invited to preach to considerable numbers; past troubles were forgotten, and days of peaceful success were calculated on.

In March, 1807, Mr. Knowlan arrived to strengthen the mission, much to the comfort of the brethren, whose work had become too heavy for them. Mr. Bradnack, whose health was severely shaken through sickness and fatigue, was quite revived with the hope that, as soon as Mr K. was seasoned to the climate, they should "have a glorious work in different parts of the country."

Leaving Mr. K. in Kingston, Mr. B. went into the country to visit the estates to which he had access. No sooner was he gone than many leading persons in Kingston, who were indignant at the growing prosperity of the mission, devised a plan to arrest, if not destroy it altogether. Finding private opposition and individual petty persecution of little avail, they moved the Corporation of the city to take up the matter, and use the strong arm of civil authority.

Mr Knowlan hearing of this, and feeling himself unable to decide on what steps were proper to be taken in order to ward off the coming blow, wrote to Mr. Bradnack, who was in St. Mary's. But before he could reach Kingston, the Corporation had taken the affair into serious consideration, at the instigation of a powerful party, who complained that "the meetings of the slaves and others were held at unseasonable hours; that people could not pass through the streets without being *annoyed with singing and praying* (the music that used so to delight good Baxter at Kidderminster); that they were at it all night; that the orderly inhabitants could not rest in their beds without being disturbed; and that there was *nothing* but singing and praying through all Kingston." Such were the crimes which the law was invoked to punish! which places the success of the missionaries in a very strong light, and also the animus of their enemies who made *no complaint* of being disturbed by the riot, dancing, song singing, billiards, drinking and theatrical amusements, that abounded through the city when the "*orderly inhabitants*" were in their beds!—such sounds gave no disturbance to their balmy slumbers!

Mr. B. received the painful intelligence while he was in the act of preparing to preach and administer the Lord's Supper to a small country society. As soon as the service was over, he mounted and rode to Kingston, in order to appear before the Common Council, who were about to enact a law that would prohibit *all religious*

meetings being held before sunrise, or after sunset, which would at once put an end to the usual services of the missionaries except on a part of the Lord's-day, and effectually exclude the slave population from religious instruction, as it was an easy matter for owners of slaves to keep them away between sunrise and sunset on the Sabbath, as well as on week days.

Mr. B. drew up a petition to present to the court, but after waiting two hours in the Court House, the affair was postponed for a week. Meanwhile a man was arrested and thrown into prison for praying too loudly in his own house, between eight and nine o'clock in the evening!

The object of Mr. B.'s petition to the Council was to inform their Worships that the hours of service in the chapel were from five to six o'clock in the morning, and between seven and eight in the evening—of the doctrines they taught, and duties they inculcated—the loyalty of Methodists as a body, and the beneficial effects of their teaching. Having consulted some professional gentlemen on the character of his petition, and the nature of the impending law, Mr. B. was assured that he might calculate on success. On which he committed the petition to his colleague for presentation, and returned to his country mission greatly cheered with the hope that all would be well.

On the appointed day, Mr. Knowlan appeared before the court, and, on presenting the petition, had the mortification to see it treated with contempt. He was asked several questions, his answers to which appeared to give satisfaction to the most prudent and best informed; others would listen to nothing that could be said, though several seemed to be dissatisfied with the "Ordinance." Only *one* gentleman had the courage to speak in favour of the missionaries, and he declared, that "he thought they had no right to pass such a law;" and that, "however he might differ from others in modes of religion, he was utterly averse to those principles which contracted the liberties and fettered the consciences of such as wished to worship God." This noble-minded gentleman had no supporter! and the "Ordinance" was passed into a law. Which began by setting forth the duty of magistrates "to uphold the due, proper, and solemn exercise of religion, and worshipping of God." And "whereas nothing can tend more to bring true devotion, and the practice of religion, into disrepute, than the pretended preaching, teaching, and expounding of the word of God" "by uneducated, illiterate, and ignorant persons, and false enthusiasts: And whereas the practice of such pretended preaching, teaching, and expounding the Holy Scriptures, by such description of persons as aforesaid, to large numbers of persons of colour, and negroes of free condition, and slaves assembled together in houses, negro houses, huts, and the yards thereunto appertaining, and also in divers lands and by-places within this city and parish, hath increased to an alarming degree," &c.: "it is hereby

enacted that, from and after the first day of July next, no person, not being duly authorised, qualified, and permitted, as is directed by the laws of this island, and of Great Britain, and in the place mentioned in such license, shall, under pretence of being a minister of religion of any sect or denomination,* or of being a teacher or expounder of the gospel, presume to preach, or teach, or offer up public prayer, or sing psalms, in any meeting or assembly of negroes, or persons of colour, within this city and parish," &c. A *white* offender was to be fined to the extent of £100, or imprisoned in the common gaol for the term of three months, or both: if a *free black or coloured* person, £100, or three months' confinement in the workhouse (*i.e.*, the bridewell) or both: if a *slave*, six months' imprisonment, and hard labour in the workhouse, or by whipping, or both! For holding a meeting in any licensed place, earlier than the hour of six in the morning, or later than sunset in the evening, the preacher, though licensed according to law, was subjected to a fine of £100, or three months imprisonment, or both. And the owner, possessor, or occupier of any house, out-house, yard, or other place, who permitted preaching, if a white, coloured, or free black person, or a slave, he was to be treated exactly as the preacher as to fines, imprisonments, hard labour, with whipping, &c.!

The reader is left calmly to consider this exercise of the civil power, in order to see the painful position to which it reduced the most peaceable, if not always the most prudent, members of the community.

The victims of this law were now exposed to every species of calumny, slander, and insult, because "on the side of the oppressors there was power," which was the more keenly felt, as no *coloured man* could prosecute a white person, however ill he used him. Their only refuge lay in Him "whose eyes are over the righteous, and his ear open to their cry." Hence they were driven more than ever to secret prayer, watchfulness of spirit, and diligent improvement of the limited means of religion still spared to them. As this law did not extend beyond the precincts of the city, a gentleman of Kingston offered the missionaries a piece of ground on which to build a chapel in the suburbs; but want of funds, and an unwillingness to seem to bid defiance to the magistracy, kept them from availing themselves of the kind offer.

No case presented itself to call this Act into operation till November following, when an opportunity offered itself to the enemies of the mission to level a still heavier stroke at its existence, by cutting off every slave from missionary instruction.

The various laws enacted from time to time for the treatment of slaves, being arranged and consolidated into one law, the religious instruction of slaves was enjoined to be given by their masters, mis-

* The French and Spanish priests and Jews were allowed full liberty and protection.

tresses, owners, or overseers, who were to endeavour their instruction "in the principles of the Christian religion, whereby to facilitate their conversion, and do their utmost endeavour to fit them for baptism."

The second clause goes on, "Provided, nevertheless, that the instruction of such slaves shall be confined to the doctrines of the Established Church in this island: and that no *Methodist missionary*, or other sectary or preacher, shall *presume* to instruct our slaves, or to receive them into their houses, chapels, or conventicles of any sort or description, under the penalty of £20 for every slave proved to have been there, and to be recovered in a summary manner before any three Justices of the Peace, who, or a majority of whom, are hereby authorised and empowered to issue their warrant for recovery of the same; and, on refusal of payment, to commit the offender or offenders to the county gaol until payment of the said fine or fines."

This severe and sweeping law passed the House of Assembly on 11th November, 1807, the Council on the 27th, and on the following day the Lieutenant-Governor, Sir Eyre Coote, gave it his assent.

The first victim of the city "ordinance" was Mr. Gilgrass, who had been in the habit of teaching the young people to sing hymns from five to six o'clock in the evening; but on the 20th November he was led to continue singing fifteen minutes after six, thereby violating the law by a quarter of an hour! The house was immediately surrounded by the police-officers and a magistrate, with the night-guard, who entered and arrested Messrs. Gilgrass and Knowlan, in order to carry them to the *cage;* but the officer, on receiving sureties for their appearance at the Court-House by 10 o'clock next morning, retired, and, on farther entreaty, promised to "let the matter drop;" but the magistrates being informed of the circumstance, summoned them to appear on the 30th, when, after two hours standing in the court, the following judgment was pronounced by the Mayor:—"William Gilgrass, you are found guilty, by a large majority of this Assembly, of a breach of the resolution of the late 'ordinance,' keeping your house a receptacle for that purpose, for which you are to be confined in Kingston common gaol one calendar month."

Mr. Knowlan was pardoned on the ground of the infirm state of his health. After being a few days in prison, several friends went to see Mr Gilgrass, who gave out a hymn, the singing of which brought several debtors into his room, and around the door: one asked him to pray, and they all begged him to preach to them on the following Lord's-day; but next day all singing and praying in the gaol was forbidden by the magistrates! At the end of a fortnight he was set at liberty; but on account of the new persecuting Act of the Assembly, the chapel was shut up, which almost broke his

heart. The difficulty of knowing who were or who were not slaves, rendered this step imperative; however, he ventured to open the chapel, after appointing door-keepers to watch and keep out every slave that could be recognised. Thus, while persons of free condition were admitted to the house of God, the poor slaves crowded about the doors with looks of deep anguish, while, with many tears, they wrung their hands, exclaiming, "Massa, me no go to heaven now;" "White man keep black man fra serving God;" "Black man got no soul;" "No body fu teach black man now." As the missionaries silently gazed, and listened to their plaintive language, the iron entered into their souls; it was a harrowing picture of legalised cruel oppression of the poor children of miserable Africa!

Within a fortnight, Messrs. Bradnack, Gilgrass, Knowlan and Wiggins—the latter of whom had recently come to the island—were cited to appear before the magistrates. On making their appearance, they were interrogated, and warned not to preach without a license. They replied, that they were all licensed according to the laws of England; but they were informed that the laws of England were nothing to the magistrates of Jamaica. Mr. Knowlan then moved these gentlemen for a license; but they said—"indeed you will not get one," on which they retired.

Mr. G., in a letter to Dr. Coke, informed him fully of the perilous state of the mission, observing, "if we can have no redress from home we must leave the island; but I hope better things. Till then we must patiently wait in expectation of hearing from you, and learning what we are to do. At present, I cannot read in the family, or pray, without being cursed worse than a pickpocket, and that by white men, who are called 'gentlemen.' We dare meet no more classes; the corporate body having given orders to the police-officer that if he can discover us (one or more), either by day or night, he is immediately to take us down to that offensive prison, the cage; and that all the punishment which is in their power shall be inflicted. Nothing appears to satisfy them but our banishment."

When the Court of Quarter Sessions was held on the 18th January, 1808, Mr. Wiggins applied for a license, but in vain. Mr. Bradnack made a similar application, but with no better success. It was of no use for him to exhibit the license he had received in England, bearing the signature and seal of the Lord Mayor of London, or to plead the Toleration law of the mother country.

Mr. Johnston, along with Mr. Wiggins, having been sent to assist the brethren, found the mission reduced to this condition on their arrival. Rumours were afloat that a plan had been entered into to destroy the chapel by fire under cover of night; and while some friends were at family prayer the house was assaulted on both sides with a volley of stones, the effects of which were eluded by closing all the windows.

At the March Quarterly Meeting of the Society, the 15th of April was fixed on as a day of fasting and humiliation before God, on account of the afflicted state of the church.

It was also resolved that the missionaries should wait on the Governor with an address, and crave his protection; and also to petition the Quarter Sessions to be allowed to take the oaths and qualify by license; but all their hopes were extinguished, no attention being paid to them.

Their only resource now was an appeal to the Throne. The matter was taken up by the Committee in England, whose business it was to guard the religious and civil privileges of the Methodist Church, who presented a memorial "To the King's Most Excellent Majesty in Council," setting forth the large amount expended in sending missionaries to Jamaica and erecting places of worship and dwellings; the success which crowned the efforts of the missionaries, who had about thirteen hundred negroes and persons of colour under their pastoral care; that against these a grievous religious persecution had been commenced, by which the missionaries were silenced, and their chapels shut up; that the few clergy in the island confined their attention to the whites; and about four hundred thousand slaves were, by this law, effectually excluded from all public worship—a measure of persecution unexampled in the Christian world—and praying, that on the arrival of the law to receive the approval of his Majesty, counsel might be heard against it; and, finally, that his Majesty would be graciously pleased to disallow the said acts. Soon after this "The Right Honourable the Lords of the Committee of Privy Council for Trade and Plantations" were memorialised by a Committee of Deputies of the three denominations of Protestant Dissenters, expressing regret that an act, directly contravening the rights and privileges secured to them by the Toleration Act, 1 W. and M., cap 18, should be passed by the Assembly of the island of Jamaica—pointing out its intolerance—the danger of allowing it to be passed into law—and praying that the Most Honourable Board, as the more immediate guardians of the law, and trustees for the liberties of the subjects in the dependencies of the empire, would, in their wisdom, be pleased to advise his Majesty to prevent the said Act from passing into a law, by refusing thereto his Royal assent.

Aware that such an Act could not possibly receive the Royal assent, it was not forwarded to England for that purpose till further delay was impossible. At length an agent arrived with it, who was instructed to enforce all its clauses, if at all practicable.

In the spring of 1809, the Board of Trade took up the matter. Dr. Coke had anxiously waited in London for about eight months, in two successive years, to get the painful affair settled. At length his anxieties were terminated by the receipt of the following:—

"Office for Trade,
"Whitehall, 26th April, 1809.

"Lord Bathurst presents his compliments to Dr. Coke, and acquaints him that the late Act passed in Jamaica, in November, 1807, 'for the protection, subsisting, clothing, and for the better order and government of slaves, and for other purposes,' was, this day, disallowed by his Majesty in Council."

The decision was immediately transmitted to the Methodist Societies throughout the United Kingdom and the colonies, which gave universal pleasure, and fresh stimulus to the loyalty of a people whose attachment to the House of Hanover has ever been enlightened, warm, and sincere.

This important decision was not publicly announced in Jamaica till the following August. On which Messrs. Johnston and Wiggins applied to the Town Council in Kingston for leave to re-open the chapel, promising to regulate the hours of public service according to the prescriptions of the city "ordinance;" but though their petition was read, its prayer was refused, and the following record entered in their minutes:—"Resolved, that the prayer of this petition be, and it is hereby *denied!*"

In 1810, another persecuting Act passed the Assembly, and received the approval of His Excellency the Duke of Manchester, the Governor, on the 14th November. By this law the Judges of the Supreme Court were to approve or disapprove of any person presenting himself to take the oaths and qualify according to law, &c., as a preacher to the negroes and people of colour: that four successive weeks' notice should be given in the island newspapers previous to any one applying for a license, and the same for any houses or place of worship: that, should any one, after being qualified, be complained against as an unfit person to teach, his qualification to be declared null and void; and any party feeling himself aggrieved by the decision of the court, might appeal to the Governor and Council, whose decision should be deemed final.

As this Act was limited to a certain period, ending in December, 1811, ere it could receive a formal rejection by the King in Council, it would be about expiring: however, it kept the missionaries under the tender mercies of their oppressors till then. Meanwhile, the persecutors had the modesty to ask for the use of Kingston chapel for the temporary accommodation of the free school, which was readily granted by the injured missionaries, from October, 1811, till August in the following year.

After the removal of the free school, Mr. Wiggins resolved on re-opening the chapel, as the persecuting law had run its course, and no law was now in existence to forbid him. Accordingly, on the 26th August, 1812, he preached in the forenoon to a large congregation, but one of the city guard was sent to warn him not to preach again in the afternoon; to which message he replied, "Tell the police-

officer that the people will come again in the afternoon, and that I shall preach, if spared, because there is no law of the Imperial Parliament, or of the island, to prevent me." About a thousand hearers attended in the afternoon, who listened with deep attention and feeling, after being so long deprived of the privilege of publicly worshipping God.

Next morning, as Mr. W. had anticipated, he was summoned to appear before the sitting magistrates, who, after a trial of two hours, during which he was not allowed to speak, without the most unseemly interruptions, he was, without any *law* or reason, committed to the common gaol for a month; the magistrates acting at once in the capacity of law makers and administrators!

His confinement was close; no one being allowed to see him, except a faithful negro hired servant, who suffered and sympathised with his oppressed master; his name was Thomas Wallace. He continued with Mr. W. till he left Jamaica, in 1818, when the people, desirous of giving a token of affection and esteem for their faithful minister, presented him with a handsome sum of money, which he accepted, and with it purchased the freedom of this faithful slave.

The imprisonment of Mr. Wiggins procured for him many friends even among such as had hitherto felt no interest in him or his mission. The legal injustice inflicted on him excited a considerable degree of public sympathy altogether unlooked for: many advocates were raised up in his favour. During this persecution, a fearful hurricane, followed by a terrific earthquake, desolated and shook the island, which were regarded by many as expressions of the Divine displeasure against a guilty land. Under this impression, they flocked to prayer meetings in large numbers, where their souls were more abundantly blessed than they usually had been under the preaching of the word in the public assemblies. A powerful reaction took place; the leaders now began to meet their classes regularly, and attend the weekly Leaders' Meeting, while general prosperity attended the mission.

In a letter, dated 4th April, 1813, Mr. Wiggins observes—"In October, 1811, when the care of the Society devolved upon me, the number therein was about 560, which has increased to 1723; and the people's growth in genuine piety and holy zeal is, I think, in proportion to their numbers. We have upwards of fifty prayer meetings, in which we sing as well as pray; notwithstanding we are not yet suffered to preach in our chapel; however, we feel that God is with us."

Early in 1814, Mr. John Davis was sent to assist Mr. W., but it was not until the Quarter Sessions, held on the 17th May, that he was allowed to qualify. A special meeting for fasting and prayer was held on the 13th, by the members of the Society, to implore the Hearer of prayer to influence the court in favour of the application.

The favourable decision of the court diffused joy and gladness throughout the island, among the people who longed to see the day of religious freedom once more dawn, after a long and stormy night of sorrow. By the 3d of July, the chapel having undergone certain necessary cleaning and repairs, was once more opened, after having been shut up seven dreary years. The people sung, prayed, and listened to the word with feelings under the full influence of their new circumstances, and anticipated days of peace and happiness for the future; but in three months they were called to witness the end of Mr. Davis' labours. On the 8th Oct. he was seized with yellow fever, and in five days he was consigned to the grave. "He was a native of London; his piety was eminent; he lived in the spirit of his Christian profession, and died joyfully declaring that 'heaven was his.'" As the grave closed upon his ashes, the grief of the people was heightened by the circumstance that the privilege of entering the house of God was buried with him, he being the only licensed missionary at the time for Kingston.

A few weeks afterwards, Mr. and Mrs. Shipman arrived; but, as the Quarter Sessions were just over, he was too late to apply for a license to be allowed to preach, on which he lost no time in presenting a petition to the Court of Common Council for leave to open the chapel, until he might be qualified by the next Court of Quarter Sessions; but though politely received, his request was refused—the majority being still hostile to *the instruction of the slaves.*

After waiting till February, 1815, Mr. S. applied to the Quarter Sessions, but was again refused, as was the case also in the following May, and again in August. By this time his heart was deeply grieved, as the Society, from want of the public means, was rapidly falling into decay; the meetings were deserted, and the prospects growing darker from month to month. At length he resolved to make a *final* application to the Quarter Sessions in November, and, in the event of a refusal, to leave Kingston altogether. Having called several of the leading friends together he requested them to supplicate the throne of Him who has the hearts of all men in his hands, while he proceeded to the court in order to make his application. Their cries entered the ear of the Lord of Sabaoth, and succeeded—a majority of the gentlemen on the bench voted in his favour. He was allowed to take the oaths, and soon returned to the mission house with the cheering intelligence. The anxious brethren could scarcely believe the fact, from mingled feelings of joy and long-deferred hope. Though the license was granted, under certain limitations, it gave great pleasure. The conditions were, that no public services should be held after dark, nor on any week-day, excepting at such times as there was service performed in the parish church.

The re-opening of the chapel was an event which diffused universal joy among the people. On the Lord's-day, 3d Dec., 1815, Mrs. Smith, the heroic defender of Dr. Coke, who had till now con-

tinued one of the most consistent, pious, and zealous leaders in the society, was appointed to open the doors of the house of God. After having been so long closed, she performed the delightful task with many tears of grateful joy, and earnest prayers that God would never again suffer them to be shut against his people.

The soul of Mr. Shipman was revived and encouraged. The leaders were afresh baptised with a spirit of pious zeal, and throughout the society there was a general quickening. The chapel was soon found to be too small for the numbers that crowded to hear the Gospel, so that a large opening was made in the floor, through which the preacher might be heard, though not seen, by those who listened in the large school-room below.

Hitherto the whole island had been considered a single circuit; but as it consisted of several stations widely separated, and the number of members in the Society 2700, with four missionaries, at the suggestion of Mr. Wiggins, it was divided into four, viz., "Kingston, Spanish Town, Morant Bay, and Above Rock;" to supply which more missionaries were earnestly solicited.

In Kingston the brethren were much encouraged in their work; to the Committee they wrote:—"Our prospects are truly pleasing. We have enlarged our chapel, but it is far too small. Could we raise another as large, in a convenient part of this populous city, we are persuaded it would be filled with attentive hearers. The word of the Lord has free course, and is evidently glorified in the conversion of immortal souls. Great peace and harmony exist in our Zion. We meet with no opposition from the civil power."

The Methodist Conference of 1816 having formed Jamaica into a District, and appointed Mr. Wiggins chairman, who was to direct the labours of the missionaries, the first Annual District Meeting was held in Kingston, in March, 1817.

The rapid increase of the Society in Kingston rendered a second place of worship immediately necessary. A large house, with a spacious yard and out-houses, being offered for sale, in a wide street south-east of the Parade, a subscription was entered into and the purchase made. The liberality of the members on this occasion was highly honourable to them. A general spirit of kindness towards the undertaking was shown by the inhabitants, many of whom contributed handsomely. The upper part of the building was fitted up to seat about 600 hearers. The affair was zealously carried forward, so that, at the Court of Quarter Sessions, the magistrates were taken by surprise when the building was presented for registration. One of whom exclaimed, "How far are these people to spread! how high are they to rise!" It was opened for public worship before the close of 1818, by Mr. Johnston, who, after labouring in the Windward Islands, was again appointed to Jamaica as chairman of the District. The last instalment of the expense incurred was paid in two years afterwards, by Mr. Ratcliffe. This place of worship was

named *Wesley Chapel;* and, even with this addition, in 1819 there was not sufficient accommodation for the members, who amounted to 3271 in the circuit, while in the whole island there were 6540, being an increase of 1053 during the year.

Along with much to encourage the brethren, at the District Meeting held at Kingston, in January, 1820, there were various circumstances which rendered it a solemn season. Mr. Adams and Mrs. Horne had been carried off by malignant fever; Mr. Underhill's health was in a precarious state; Mr. Shipman intimated his wish to leave Jamaica; an unusual mortality prevailed around, and trade was in a depressed state; all of which tended to sadden the hearts of the brethren and people generally, though in the District 1000 members were added to the Societies during the year.

Mr. Ratcliffe, in expressing his gratitude to God for having been preserved and enabled to labour successfully for nearly three years in the hot city of Kingston, took notice of the terrible ravages of the fever among the military at Up-Park Camp. The 92d and 50th regiments suffered severely; their place of interment looked like a newly ploughed field. Mrs. Godden, the wife of a minister, who had been only six months in the island, and the Rev. Mr. Kitchen, a Baptist minister, who had been fifteen months, were carried off. He was esteemed as a faithful and laborious servant of the Redeemer; his death was deeply lamented by the members of his church, and by all who knew him. It is a striking fact that, at nearly equal intervals every few years, the fever becomes exceedingly general and fatal in the island, and this seemed to have been one of these seasons when the king of terrors holds his carnival.

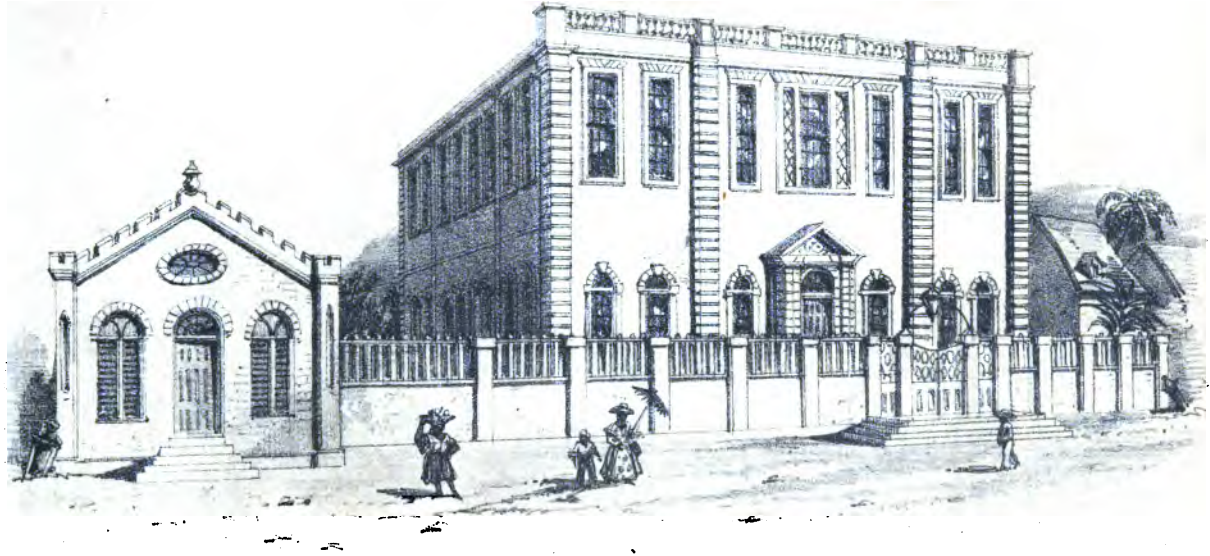
CHAPTER V.

KINGSTON—(CONTINUED).

Messrs. Duncan and Young arrive—Wesley Chapel erected—Arrival of Messrs. Whitehouse, Jenkins, and Allen—Death of Mr. Allen—Objectionable resolutions passed—A District Auxiliary Missionary Society formed—A new persecuting Act passed by the Legislature—Ebenezer Chapel built—Death of Missionaries—Another attempt at legislative persecution—Mr. Barry prosecuted for libel—First watch-night service held—Alarm of the Colonists at the progress of Anti-Slavery principles—The insurrection—Colonial Union formed—Report of the House of Assembly denounced by the Missionaries.

A FORTNIGHT after the sittings of the District Meeting, held in January, 1821, had closed, Messrs. Duncan and Young arrived in the island; the former proceeded to St. Thomas-in-the-East, and the latter remained in Kingston, along with Mr. Horne. The growing prosperity of the mission called for more chapel accommodation than the late addition afforded, which led the brethren to determine on raising subscriptions towards the erection of a suitable building on the site of Wesley Chapel. Accordingly, Mr. Young made a commencement, by announcing from the pulpit, on 21st April, 1822, that subscriptions would be gladly received for this purpose. Early next morning a worthy woman brought a dubloon, declaring "that Jesus loved her much, and that by giving this she did him no service, for all she had was his." In a subsequent letter, Mr. Young observed—"The foundation-stone of our new chapel was laid on the 18th of July, in the presence of an immense crowd of people, who witnessed the ceremony with great interest. The building has since been getting rapidly forward, and many handsome donations have been received from this community towards its erection. Mr. Horne and myself have called upon the members of the corporate body, and other gentlemen in the city, and all have subscribed liberally, with the exception of a few individuals, who, we have reason to believe, did not withhold their favours from any hostile motive. I have also called upon several gentlemen in St. Andrew's parish for their aid, and in not one case have I been refused. I have also received very handsome subscriptions from both Jews and Roman Catholics, and, in that parish alone, obtained nearly £100 from the white population; thus is prejudice dying away!" There were now in Kingston Society alone—free persons, 1793; slaves, 2217; total, 4010 members.

After great exertion, on the part of Messrs. Horne and Young, the new chapel was opened on 21st December, 1823—a remarkably



WESLEY CHAPEL & SCHOOL HOUSE, KINGSTON.

short space of time for the erection of such a building in such a climate and under such circumstances; but all parties vied with each other in pushing it forward. The accompanying lithograph represents the front elevation and part of the west side of the chapel, with a school-house which was attached to it early in 1843. It is eighty-four feet by seventy-four, forty two in height, and built of the best brick. The front elevation has a commanding aspect; four pilasters of chalk stone, surmounted by a balustrade and cornice of the same material, along with a rather massive door piece, render it a noble object; and, as it towers above the neighbouring houses, it forms a good sea-mark. The view from the roof is magnificent, as the streets of the city, the plain of Liguanea, with the lofty mountains which bound it, the harbour and shipping, the palisadoes, Port Royal, the Carribbean Sea, stretching far towards east, south, and west, with a variety of striking objects, present themselves to the eye of the spectator. A feeling of poetical sublimity steals over the soul while gazing around. The arrangement of the interior is greatly injured by the height of the gallery, which separates the preacher from the congregation occupying the body of the building. The pulpit being constructed to command the hearers occupying the gallery, is of such a height as to try the nerves of every preacher till he gets accustomed to it, especially as it has a swinging motion. The gallery and roof are supported by fluted Corinthian columns of cedar, of which wood the pews also are made, while the front of the gallery presents a deep cornice with panels and rails of mahogany. There is room for nearly 2000 hearers. Most of the sittings below are free. Malicious reports were diligently spread throughout England as soon as this building was erected, in order to impress the supporters of the Missionary Society with the importance of inquiring into the way in which their contributions were expended, as £30,000 was the amount stated in a certain religious periodical to have been laid out on this place of worship. It is true that fully £9000 were laid out, but it was ALL contributed in the island by the people themselves, many of whom had no connection with the Society, but gave liberally to show their good will, as is frequently the case in England when a good work is going on, and against which no good natured person will object or wish to hinder.

Mr. Young observed, in reference to the opening of this chapel: —"The congregation assembled on the occasion was large and respectable, there being present several magistrates, and other persons of influence. The service was commenced in the morning at a quarter past ten, by singing 'Lo, God is here,' &c., after which I read prayers. Mr. Horne then preached from Matt. xiii. 32. In the afternoon, the chapel was again crowded, when it fell to my lot to officiate. I preached from Ps. cxxxii. 13-16. The greatest order was preserved during both services, notwithstanding the concourse of people; and the joy which beamed in the countenances of our

members during the day, was, no doubt, the true index of their feelings. The presence of God was powerfully felt among us, and the season will be long remembered by many, as a time of refreshing from the presence of the Lord. The collection for this day amounted to £80."

In March, 1824, the mission was strengthened by the arrival of Messrs. Whitehouse, Jenkins, and Allen; but the latter, after preaching once in Kingston, was seized, first with inflamation in the kidneys, then inflamation on the lungs, accompanied with violent fever, which baffled every remedy that was applied by the best medical skill that could be procured. For some time he was sorely troubled with the thought of being out of his providential way, but, at length, he got relief, and said: "The Lord hath not sent me to Jamaica to labour, but to praise him." He exhorted all his brethren to assist him in praising God, and repeatedly told Mr. Young that he felt Christ was with him; and, a few minutes before he expired, he lifted up his trembling hand, and waving it in token of victory, exclaimed, with emphasis, "Praise! Praise! Praise!" and immediately ceased to breathe. Thus, in three weeks after he arrived in the island, he was safely landed on those shores where there is "no more death, neither sorrow, nor crying."

About this time the missionaries began to feel the influence of certain events which placed them in a trying position, and led them to publish certain resolutions, which brought upon them the severe censure of the committee in England. The British Parliament having taken up the momentous question of ameliorating the condition of the slave population, with the view of preparing them for full emancipation at some future period, the colonists took alarm, and immediately became the prey of every report calculated to feed their jealous fears. The missionaries were represented as the paid agents of the African Institution, and sowers of disaffection among the slaves, under pretence of teaching them Christianity. News of an insurrection in Demerara, and the treatment given by the colonists to Smith the missionary having arrived, heightened the alarm, and suggested that a similar method might be tried with the Wesleyan missionaries in Jamaica, who, at this period, were the *only* religious teachers in the island suspected to be hostile to the system of slavery, with the exception of two or three clergymen of more than ordinary piety and zeal. Rumours were also industriously spread that in several parts of the island the slaves were becoming dissatisfied, and making attempts to gain their freedom by violent and sanguinary means.

About this time, also, the free black and coloured people presented a petition to the Legislature, praying to be relieved from certain pains and penalties inflicted on them for no other reason than their being tainted with African blood. On this ground they were disqualified for aspiring to a seat in the Island Legislature; of voting at the

election of a member of Assembly; of becoming a magistrate or officer of militia; of appearing on a jury, or possessing the powers of a vestryman, with sundry privations of a similar civil and social description. This application was regarded as another evidence of some deep-laid scheme of the missionaries in order to overthrow colonial institutions. Under all these circumstances, an Act was passed by the House of Assembly, authorising the Governor to remove from the island any suspected person.

At Kingston, a missionary, who had been several years in the island, found great difficulty in obtaining a license from the Court of Quarter Sessions; while, in the parish of St. Ann's, two who applied were peremptorily refused. A proposition was at length made in the Supreme Court to send all the missionaries off the island, under the late Act authorising the Governor to do so. In this emergency, four out of ten missionaries, then stationed in the island, met at Kingston, and drew up some resolutions with the hope of averting the coming evil, which were sent to each of the absent brethren, to get his opinion upon them. Three utterly condemned them, and the others objected to certain portions. On which the chairman appended his signature, and sent them to "The Jamaica Royal Gazette," from which they were copied into several London papers, and sounded from one end of the nation to the other, in triumph by the advocates of slavery.

The whole Wesleyan body were compromised. The committee felt called upon to pass five stringent, counter, explanatory, exculpatory, and apologetical resolutions, and place two of the missionaries under censure for allowing themselves to be betrayed or frightened into such an act of indiscretion.

A copy of these resolutions was forwarded by the Secretaries to the Right Honourable Earl Bathurst, one of his Majesty's principal Secretaries of State, and to His Grace the Duke of Manchester, Governor of Jamaica.

The admirable character of these resolutions, and the measures taken by the committee, produced salutary effects on all parties interested in them, without placing the missionaries in a worse position than they were in before. The mission still advanced in extent and interest, and the congregations in Kingston continued very large. In June, 1826, Mr. Duncan observed—"Our week-night services continue to be delightfully attended. I think a sight of these congregations would convey a seasonable reproof to many of our friends at home. In this city we have two chapels, and we are forced at present to have them both open for week-night preaching at the same time. The average of the two congregations, taken together, is not less than two thousand five hundred, and the number of hearers on the Lord's-day also is evidently on the increase."

The want of *schools* was painfully felt at all the stations. Adequate means for their establishment and support in the way of

teachers and funds could be attained only to a very limited extent. To supply this deficiency, as far as possible, in Kingston, a school was opened at Wesley Chapel in December. It was formed of a range of out-houses belonging to the original premises. The expense of fitting it up was about £60; and it served the purpose till 1843, when a suitable building was erected.

One of the most interesting events of the year was the formation of a *District Auxiliary Missionary Society*, to aid the general fund of the parent Society. Branches had been formed at several stations some years previously. A public meeting was held in Wesley Chapel, when Henry Foskey, Esq., took the chair. The noble edifice was thronged with nearly 3000 people, who manifested an intense interest in the business of the meeting, in which all the missionaries took a part. The collections were above £100, which, along with the contributions of meetings held at other stations, amounted to £572 10s. 1d. It was a season of great joy to the brethren, who beheld with gratitude this evidence of the success of their labours among the people in their sympathy for a perishing world.

Ere the year ended, the Legislature once more determined to assail the missionaries, by enacting a new consolidated slave law, which passed the Assembly on the 7th December, the Council on the 22d, on which day also it received the consent of the Governor, the Duke of Manchester, being the second time he had thus exercised his high authority. The clauses affecting the mission were the 84th and 85th, which imposed a penalty of not less than £20, nor more than £50, on any sectarian minister or other teacher, who should dare to keep open any meeting after sunset or before sunrise; to be recovered before these justices, one half to be given to the informer, and the other to the poor of the parish; and, in default of payment, to be committed to the common gaol for one month. From which Presbyterians, Jews, and Roman Catholics were expressly exempted, by a proviso introduced by Mr. Batty, who also proposed and carried a clause imposing a fine of £20, or one month's imprisonment in the common gaol, on any religious teacher who should receive any money, or other chattel whatsover, from any slave or slaves, inasmuch as ample provision was furnished, by public and private funds, for their religious instruction.

This Act was not to take effect till May, 1827, nor to continue in force longer than three years. Taught by experience of the past, the missionaries determined to disregard this disgraceful attempt to rob them and their people of their religious and political privileges, and to pursue their labours as formerly, confident of support from the parent Government and the committee in England.

In 1827, Messrs. Barry and Kerr were stationed in Kingston, at which time the circuit, through continued prosperity, had become excessively onerous, the number of members amounting to 4182, called loudly for additional labourers and chapel accommodation. In

EBENEZER CHAPEL, KINGSTON.

order to meet the latter necessity, Messrs. Barry and Kerr arranged for laying the foundation-stone of a third chapel in Kingston, on a piece of ground a little west of the city, on the Spanish Town Road, a sketch of which is here given. The ground was the gift of a Hebrew gentlemen, Abraham Riettid, Esq., on condition that, within four years after the conveyance, the building should be finished. The foundation was laid on the 21st October, 1827, on which Mr Duncan remarks—"Besides Messrs. Barry and Kerr, who were then stationed in the circuit, the preachers who assisted on the occasion were Messrs. Murray, Morgan, and Duncan. A sermon was preached from the well known words, "What hath God wrought!" and though it was computed that not fewer than 8000 persons were present, yet, as the speakers stood on an elevated platform, all were able to hear. Few more imposing spectacles than this had ever been witnessed on the island. The services commenced about five o'clock, and immediately afterwards the sun became hidden in a cloudy tabernacle, which screened the immense multitude from the fierceness of his rays. The sight was truly solemn; and the vast assembly, either listening with the stillness of death, or lifting up their voices in praise, as the noise of many waters, seemed to anticipate that day when the whole church of God shall join in the new song in our Father's kingdom." It stands prominently forth to the view of passengers sailing between Port Royal and Kingston, as well as of travellers between the city and Spanish Town. It is a plain, substantial brick building, of good workmanship, surrounded by a brick wall, which also encloses a large burying-ground. The chapel measures 60 feet by 45 outside the walls, and was completed and opened about the close of the following year.

The hand of death fell heavily on the Kingston missionaries in the autumn of 1828. Thomas Charles Morgan, who arrived in 1826, fell a victim to fever. He was distinguished by deep piety, a spirit of prayer, and eminent devotedness to God. As a preacher, he was zealous, faithful, clear, and forcible, and many souls will be the crown of his rejoicing in the day of the Lord. He attended a prayer meeting in Wesley Chapel, August 29th, went home, and was immediately seized with fever, which numbered him with the dead in a few days. While suffering, he exclaimed, "Oh, this dear atonement! the blood of Jesus Christ cleanseth from all sin—from all sin!" Then he called to those around him, "Oh, brethren, trust in God—trust in God; O praise—O praise!" and having prayed for all present, and for the prosperity of the work of God, fell peacefully asleep in Jesus at 7 P.M., September 2, in the 26th year of his age, and in the midst of his ministerial usefulness. The tears of the multitude, who followed his remains to the grave, told eloquently how much he was loved.

Three weeks had scarcely passed over, when the wife of Mr. Murray was also taken away. She was distinguished "for a meek

and quiet spirit, and the practice of every personal, social, and relative virtue."

Two weeks later, another promising young missionary fell a victim to fever. Mr. Mark Harrison, who landed on the island in February of the preceding year. "His ardent piety, amiable disposition, and constant discharge of pastoral duties, gained him general esteem. He was an intense student, and his profiting eminently appeared in his public ministry, which excited considerable attention, and was instrumental in bringing many souls to Christ."

While his brethren and the Church were looking with hope to his being long spared and becoming an eminent minister, he was suddenly called away to serve in the courts above, on the 7th of October, in the twenty-third year of his age, and third of his ministry. He departed in great peace, after speaking delightfully of his entire dependence upon the atonement of Christ, and, with tears, expressing his gratitude to God for being kept in possession of his reason, while the malignant fever was carrying him rapidly to the grave. Mr. Murray, thus bereaved, was placed in circumstances of deep anguish, in the midst of a sorrowing people, who sympathized at once with him in his loss, and bewailed their own.

The Island Legislature, unabashed by past defeats, determined on a new crusade against the missionaries. Accordingly, a "sectarian committee" was appointed, whose task it was to gather, by examination of witnesses, good, bad, and indifferent, matter of accusation against them; and, having done so, they prepared a report, in which they "laid many and grievous complaints against the brethren," which they could not prove, without once giving the accused an opportunity of proving their innocence. This famous report was presented to the House of Assembly, when it met in 1828, in which it set forth that the missionaries were guilty of extorting money from their congregations by every possible pretext, and of resorting to the most indecent expedients in order to get it: that, in order to gain ascendancy over the negro mind, they taught the "doctrines of equality and the rights of man," preached sedition even from the pulpit, cast odium on the public authorities of the island, not excepting the representative of majesty itself, produced abject poverty, loss of comfort, and discontent among the slaves frequenting their chapels, and deterioration of their masters' property; and concluded by recommending the House to adopt the most positive and exemplary enactments to restrain them. On this being received by the Assembly, it was moved that the slave law of 1826 should be passed and enforced, but it was too late in the day. The governor, Sir John Keane, refused to sanction such clauses, and thereby maintained his own honour and the civil rights of the missionaries.

The missionaries were indignant at the obscenity and falsehood of the witnesses, whom they publicly charged with being bribed to

swear falsely. Mr. Barry and the Baptist missionaries repelled and exposed the shameless falsehoods of the wretched witnesses through the columns of the "Jamaica Watchman," of December 7th; while the "Montego Bay Gazette" gave forth a sound, clear, strong, and appalling, to the accusers of the missionaries, and concluded a powerful article by calling upon them thus—"Declare openly your opposition to these missionaries to have its origin in the consideration of religious instruction having a tendency, too rapidly for your views, to enlighten the negro minds, and to militate against the continuance of slavery. Say at once manfully—'We consider your influence as detrimental to our interests. We desire and covet the *brute* labour of our slaves alone. They labour for us contentedly, if in ignorance; but open their eyes to the comforts of human life, of divine salvation, and we cannot extort from them one-third of that emolument which they anteriorly accomplished for us.' This we say would be compressing the lengthened arguments used against their ministry into a few words. Candour would then prevail over deception; and, instead of resorting to subterfuges and restrictions, to cause their expulsion from the island, you might more ingenuously, if not so politically, exclaim, 'Go hence, we need you not.'"

In April, 1829, an action for libel was brought against Mr. Barry by Mr. Beaumont, editor of the "Courant," a newspaper that did more than all others to damage the cause of the slaveholder, and hasten emancipation by the extreme violence and recklessness of its articles. This gentleman, long accustomed to victory in Jamaica courts of law, no matter which side of a question he took, or who his opponent, thought that he could easily inflict chastisement on the mission by prostrating a popular missionary. The libel was founded on some remarks made by Mr. Barry on the unseemly conduct of the prosecutor at a missionary meeting held in Spanish Town, the proceedings of which he disturbed, and threatened to dissolve it, in his capacity of magistrate, on the ground of one of the speakers having alluded to the tyrannical conduct of some magistrates of St. Ann's. Stung by some strictures contained in a letter of Mr. Barry to the "Kingston Chronicle," in which he observed that he had never seen "the magisterial dignity sunk so low" as on that occasion, the prosecutor laid his damages at £2000, and confidently waited for the day of expected triumph.

As each of the parties determined to plead his own cause in person, the whole population of the island expected the result with a degree of interest and excitement beyond what had ever been manifested in any simila. judicial contest. The past achievements of the editor with pen, tongue, or more deadly weapons, rendered him so formidable an opponent, that even gentlemen of the long robe were afraid to meddle with him.

On the appointed day, the Court-House in Kingston was crowded at an early hour with spectators of every grade of society, all anxious

to witness the result of this strange affair. The plaintiff having stated his case, proceeded to call witnesses, all of whom were cross-examined by Mr. Barry, who declined calling any witness on his own side, and requested that Mr. Beaumont would proceed at once to address the jury, after which he would reply. Unprepared for this movement, the plaintiff would have declined, but the court ruled that this method should be observed. Mr. Beaumont having delivered a bitter, abusive, and inflammatory address, Mr. Barry rose, recapitulated the evidence, and delivered an address to the jury, in which he drew such a picture of the character of the prosecutor, and his past conduct in the island, in language at once chaste, clear, and elegant, as excited astonishment throughout the court, and obtained from the jury an immediate verdict of "NOT GUILTY!" On the verdict being pronounced, the court rang with the cheers of the excited crowd, while the multitudes which thronged the outside re-echoed the joyous sounds, with such hearty goodwill, that they pealed through the whole city, accompanied by handkerchiefs and hats waving in the air, as if an event had taken place in which every one felt he had an individual interest, and from which he expected great things. Mr. Beaumont never recovered this defeat, nor did he again meddle with any sectarian missionary. Even those who had no goodwill to the mission secretly rejoiced that this troublesome man had at length received what he had given to so many, who were still suffering from the wounds he had mercilessly inflicted on them through litigation, or the medium of his vile journal.

Little that is worth recording transpired in 1830, excepting that, for the *first time*, a watch-night service was held in Parade Chapel, Kingston, when 2000 persons assembled to spend the last hour of the old year, and the first of the new, in solemn religious worship. It was a season of gracious influence, as were also those in connection with the services held on Christmas and New-Year's-Day. A day-school, which was opened in November, 1829, gave as much encouragement as could reasonably be expected. The Ladies Society for Promoting Christian Knowledge in London, engaged to pay for the education of twenty slave children, which example was followed by a few other friends in Kingston. Six of the scholars were received as members of the church in the course of the year, while the progress of the children in the Sabbath-schools was cheering to the teachers and friends.

During 1831, elements were collecting for the last and most threatening storm that ever burst upon the mission. The efforts of the friends of the negro to effect the abolition of slavery by this time were telling so powerfully on the Government, and the public of Great Britain, that the colonists, alarmed at the prospect of slavery sharing the fate of the slave trade, by British legislation, resolved to avert so dreaded an event by every available means.

The press was brought into active play both in the colonies and in England. Agents were employed; seditious and fiery speeches were delivered in the House of Assembly, and at parochial meetings held throughout the island, while the planters and others interested uttered threats and hurled defiance against the mother country, whose cruel injustice, they exclaimed, absolved them from their allegiance to Britain. Members of Parliament, emancipationists, especially Wilberforce and Buxton, along with the sectarian missionaries, were held up as objects of execration for daring to interfere with their slaves. In the presence of their servants they spoke extravagantly of their determination and power to perpetuate slavery, though the whole world were arrayed against them! These unguarded proceedings and speeches suggested to the slave population that the King and people of England either had or were about to set them free, but that the planters kept them in bondage, without holding out to them even a distant prospect of liberty. The result was a determination to take, by force of arms, what they considered no man had any right to keep from them—the birth-right of personal liberty. A plot was laid, and the flames which burst forth in the parish of St. James, on the night of the 28th of December, 1831, told the terrified inhabitants that its execution was begun.

Suspicions were awakened, as usual, against the missionaries, as the authors of this rebellion, and summary vengeance was invoked on their heads by the editor of the "Courant," Mr. Bruce. This thoroughly bad man did all he could to excite the colonists to murder the victims of his cruel counsel. Martial law having been proclaimed by the Governor, Lord Belmore, on the 31st, the whole militia of the island were called out, and courts-martial established in every parish; and then commenced those scenes of blood which will for ever disfigure the annals of the island. With regard to the missionaries, the editor of the "Courant" observed—"Shooting is too honourable a death for men whose conduct has occasioned so much bloodshed, and the loss of so much property. There are fine hanging woods in Trelawny, and we *do sincerely hope that the bodies of atl the Methodist preachers who may be convicted of sedition may diversify the scene.* After this, our hostility, even to men so reckless of blood, carnage, and slaughter, shall cease!"

As the Annual District Meeting was about to be held in Kingston, and the rebellion being confined chiefly to the parishes of Trelawny, St. James, Hanover, Westmoreland, and St. Elizabeth, the missionaries were daily expected from the disturbed districts.

On the morning of January 13th, we were cheered by the arrival of Mr. Box, who, after five days' imprisonment in Spanish Town gaol, by order of the Governor, was set at liberty, no evidence being produced of his having had anything to do with the rebellion, except the groundless accusations contained in the "Cornwall Courier" and "Courant."

The following day, Messrs. Barry and Duncan accompanied Mr. Burrows and the writer to the Mayor of Kingston, in order to obtain a license to prosecute their missionary work, but his Honour informed them that he could not act during the existence of martial law.

On the evening of the 19th, Messrs. Whitehouse and Wood came in from St. Ann's, bringing painful information of the cruelties exercised on some of their slave members. Henry Williams, being caught praying in his house, was sentenced to receive 450 lashes, and two other slaves 500 each, for refusing to swear that Henry was guilty of exciting the slaves to rebellion.

The next day, Messrs. Pennock, Barry, Whitehouse, Kerr, Wood, and Corlett, appeared before the Governor, with a memorial on the subject, which his Excellency assured them would be inquired into, along with other outrages complained of.

"The Jamaica Watchman" and "Kingston Chronicle," to some extent, were of great service in repelling the shameful charges brought against the missionaries by the hostile journals. It was a pleasing circumstance that no interruption of the usual public religious services took place in Kingston during this season of alarm and outrage.

By the beginning of February the storm, in which great numbers of the slaves, besides a considerable amount of property perished, had entirely passed away, and on the 5th martial law terminated. No time was lost by the missionaries in assembling in Kingston, in order to hold the Annual District Meeting. Amidst much that was painful, they had great cause to thank the *kind Providence* which preserved the lives of all the brethren, and along with this, the clearest evidence of their innocence during this fiery trial. They could not but feel grateful that the 12,025 members then under their pastoral care, with one or two exceptions, continued unimpeached, though every expedient was resorted to to involve them in the guilt of participating in the rebellion.

Scarcely had the mission weathered this tempest, when one of a new character sprung up, which, after sweeping away several places of worship, and exposing the lives of several of the missionaries to extreme peril, was hushed into a calm that continues to the present day. On the 26th January, a confederacy was formed at St. Ann's Bay, styled "The Colonial Church Union." Presidents, Secretaries, Treasurers, and a Committee were chosen, and their object made known at a meeting held on the 15th February following. Unions were to be formed in each parish, and a general one to represent the whole island. Their design being to prepare a petition to the Legislature *for the expulsion of all sectarian missionaries* from the island—to carry out a more rigid discipline among the slaves, in order to counteract sectarian influence—to publish a periodical for the refutation of every statement inimical to the continuance of

slavery, and to use every means to extricate from punishment any one who might violate law in carrying out the intention of the union. Anticipating prosecutions for the lawless deeds they intended to perpetrate, they observed, through the columns of their leading organ, the "Courant," for this we must be prepared by our unions; but nothing was to be feared so long as the *Jury Box* was within their range! These unions were to protect all those who, for the general good, were active in expelling from their veins the poison of sectarianism, and preventing its farther infusion. One of its *first* efforts should be to *destroy* those organs of sedition and blasphemy, which have assisted in disseminating that poison (the "Watchman" newspaper); to support or countenance, in short, *no press or person who should advocate the hateful cause of the Dissenters!*

The grand achievement of this confederacy was the destruction of several chapels on the north side of the island; but, to the mortification of these zealous defenders of slavery, Kingston refused to follow the example of eleven parishes in forming a union. To make up for this strange apathy in so noble an enterprise, a number of the north side chapel-destroyers engaged to be in Kingston on a certain evening, to unite with the editor of the "Courant" and his friends in the destruction of the sectarian chapels in the city. The first selected for demolition was Ebenezer Chapel, it being a little way out of the city, where, it was expected, no interruption would be given. However the plot came to the knowledge of some friends of the mission, and means were instantly prepared to defeat it. On the evening fixed for the assault, an unusually large number of men appeared at the evening service at Parade Chapel, apparently prepared for something extraordinary. At the close of the service, a gentleman disclosed the whole to the missionary, informing him that a sufficient guard was to be placed at each of the Wesleyan and Baptist chapels in the city, while the main body was to defend the first that should be attacked. Soon after nine o'clock, large numbers of armed men were seen moving towards Ebenezer Chapel. On two of the missionaries going about midnight to see what was doing, they were challenged by the sentinels, and informed that all was in readiness to repel any attack, and that they had better retire to rest, leaving them to take care of the chapels.

These movements showed the conspirators that their designs were discovered and provided against. The Mayor of the city saw the necessity of providing a "civic guard" for the protection of property, lest mischief should result from parties under such excitement coming into collision. A proclamation was accordingly put forth as follows:—"Whereas the attention of the magistrates of the city has been attracted by a paragraph in this day's "Courant," of a most wanton and highly exciting character, having a tendency to influence the minds of the population of the city, and to induce outrage and violence on the sectarian places of worship. Notwithstanding I

feel the most entire confidence in the morality and good disposition of all classes of the inhabitants, which would render futile any attempt to bring so dire a disgrace upon Kingston, yet I feel it proper to, and hereby do enjoin, and call upon all magistrates, all members of the civic guard, and all special and other constables, to be on the alert, and to use their most active endeavours to protect the Baptist, Wesleyan, and other sectarian buildings from outrage or spoliation," &c. &c.

On the following evening, the friends again took possession of the chapels, and were challenged by two of the mounted city guard, who desired them to go home, and leave the protection of the property to those appointed by the Mayor. However one of the guard put on this duty being the notorious editor of the" Courant," some of the friends remained all night in the vestry, distrustful of such a a guardian, who, when taunted with his conduct, protested *his innocence*, and denied being the instigator of the mischief, or entertaining a wish to injure the missionaries!

The House of Assembly having appointed a Committee to inquire into the causes of the late insurrection, received and ordered the report to be published on the 26th of April, in which the missionartes were directly charged with being instigators of rebellion.

This brought the missionaries with the stewards and leaders of the several circuits to Kingston on the 10th of May, 1832, and after fully considering the charges, they passed eight resolutions vindicating themselves, and their system of instruction and church discipline, from every one of the statements and charges contained in the report of the Rebellion Committee, fearlessly denouncing them " as utterly false and unfounded," and challenging any and all the members of Assembly to produce a single fact in support of their injurious allegations.

The editor of the " Watchman " had nobly stood forward in defence of the missionaries throughout the long-continued conflict, he was therefore a marked man. During his absence from Kingston on militia duty, an article appeared in the " Watchman," charging the Kingston Presbyterian minister with being the writer of a certain inflamatory article against the missionaries which appeared in the " Courant." On this ground, the accused prosecuted Mr. Jordon, as editor of the " Watchman," for libel, as he refused to give up the name of the writer. The result of the lengthened trial was Mr. Jordon's condemnation to six months' imprisonment, and a fine of one hundred pounds; but, on the case being represented to the Home Government, he was released before the term expired, and the fine never was exacted.

While such speedy justice was executed on a *defender* of the missionaries, no jury could be found in Jamaica to convict any of their *persecutors!* On Mr. Jordon's release, he entered on the duties o an alderman of the city, having beeen elected while in gaol to that office by the suffrages of his fellow-citizens, as a mark of their esteem for, and sympathy with him.

CHAPTER VI.

KINGSTON—(CONTINUED.)

Earl of Mulgrave succeeds Lord Belmore—Collision between the Governor and Assembly—Royal Proclamation against Unions—Fury of the Unionists—Encouraging aspect of the Mission—Departure of the Earl of Mulgrave—Addresses by the Missionaries.

AFTER three years' residence in the island, Lord Belmore sailed from Port Royal, on the 12th June, to the great mortification of the members of the "Colonial Church Union," who had nothing to fear from a governor whose administration gave full scope to their proceedings. That the missionaries should suffer him to depart in profound silence told significantly that their loyalty owed nothing to his conduct as a governor. His successor, the Earl of Mulgrave, arrived on the 29th of July, 1832. The various religious and political parties lost no time in giving him such a reception as his rank and their respective interests suggested. Congratulatory addresses came from every quarter; nor were the missionaries behind their neighbours in this matter.

In an address, they congratulated his Excellency on his appointment to the government of the colony, and safe arrival—alluded to the difficult circumstances in which he was placed by late disturbances, and hoped that his administration would tend to remove unhappy feelings, and promote tranquillity—spake of the loyalty of their people during the late insurrection—hoped for protection in the enjoyment of their civil and religious privileges—that his Excellency's government would prove the commencement of a glorious era—and concluded by wishing him every personal, official, and domestic blessing and happiness.

His Excellency's reply was satisfactory. After thanking them, &c., it concluded thus:—"It will be my duty, as an uniform supporter of the cause of religious liberty, to extend to you that protection in the enjoyment of your rights and privileges which our constitution has granted, and which, whilst acting upon the principles put forward in your address, I see no reason to suppose that you will ever forfeit."

His Excellency lost no time in visiting all the parishes in the island, and inquiring minutely into the condition and movements of the different parties into which the community was divided. He visited alike the negro in his hut, or in prison, and the great houses of the aristocracy, that he might discover the discordant elements he was called to keep in peace, and, if possible, form into something like a harmonious whole.

On the Legislature meeting in October, the hopes and fears of all in the island were called into full play as to the line of policy the Governor would pursue, his prudence having hitherto kept all in suspense. His opening speech was characterized by a due regard for the interests of all concerned in the real welfare of the colony, as well as the supreme authority of the Imperial Government, and, of course, inimical to the principles and designs of such an association as the "Colonial Church Union."

The effect of the address may be seen in the reply of his Excellency to the remarks made on it by the Assembly. After thanking the gentlemen of the Assembly, for their expressions of confidence in his character, and their approval of his first acts of government, he proceeded, "I wish that, consistently with my sense of duty, I could here close my reply, and refrain from expressing to you the extreme surprise and the deep disappointment excited in my mind by various sentiments, and by much of the general tone of your address. The speech with which I thought fit to open your sessions, was one which, there is none amongst you can doubt, was conceived in the most conciliatory spirit; nor do I believe that any one has thought of accusing it of containing one word at variance with such a spirit. It broached no theory—it required no sacrifice. It announced only for the present a boon and a concession; and, for the future, patient examination at home, and a determination on my part to report fully and faithfully from hence. I know not, therefore, how it called for a reply of so extraordinary and desultory a nature. You state mutual forbearance and conciliation to be the principles by which the Legislature of Jamaica has always been guided. I regret the more, that this day, when I thought I had the least right to expect it, you should have shown towards me this *exception* to your general rule. Many of the topics you have introduced I consider most inopportunely addressed to me on this occasion, and to them, therefore, I hold it to be needless to make any reply." On their denial of the right of the British Parliament to interfere with island legislation, his Excellency observes:—"I regret most deeply that, on such an occasion, you should have chosen gratuitously to raise so invidious a question, by stating that you never did admit the right of the House of Commons to legislate on the internal affairs of Jamaica. For all your established privileges I shall always maintain the most inviolable respect. I cannot listen to the declaration of any such doubt addressed to me without asserting, in the most unequivocal terms, the transcendent power of the Imperial Legislature, regulated only by its own discretion, and limited only by restrictions they may themselves have imposed. The long experience of the past, as to the right which has always existed, is your best security for the future, that it will never be exerted but in extreme cases; and no one would more deplore than myself, should imperious

necessity ever require such direct interference. But it is unfortunate at this moment, that you should not have rather preferred a temperate appeal to the justice, than a vain denial of the rights of the British nation. The undisturbed consciousness of strength on the part of a great and generous people, is the surest safeguard that the nicest sense of equity will continue to act as a self-imposed restraint on the exercise of unusual but indisputable power." On some complaints, grounded on jealously, he remarks—"It is such premature complaints, such groundless accusations, which alienate the public mind in Europe from the cause of the colonists, and if you continue thus to speak for yourselves, I much fear that it will be in vain that any one will attempt to speak for you there."

This inauspicious opening of the Assembly was the first expression of the spirit that pervaded it throughout, and led ultimately to its dissolution.

On the 20th November, the Speaker laid before the House three messages of his Excellency; one of which was "Instructions received from Government as to the repairing and rebuilding of the sectarian chapels," which had been destroyed by the members of the "Colonial Union." The answer proposed was—"If Government will rebuild the estates works, and compensate us for the injuries done through the sectarians, we will rebuild the chapels, and twenty more besides, if required!"

The dogged temper of the Assembly rendered it impossible for the Governor to proceed in his plans of benefiting the colony, and therefore he resolved to use his prerogative in ridding himself of a body of men blindly bent on ruining their own interests by their unreasonableness. On the 14th of December, his Excellency, in releasing them from the duties of legislation, spoke thus:—"Mr. Speaker, and Gentlemen of the House of Assembly,—I could not but foresee, by the tendency of your very first proceedings, that I might at any time find myself obliged to take the disagreeable steps which are this day forced upon me. When inflammatory topics were wantonly introduced into your first address to me, it was impossible to calculate how soon the most conciliatory intentions might be diverted from their original direction by an imperious sense of duty. In continuation of the same line of conduct, you thought proper afterwards to place certain resolutions on your journals on the subject of your address and my reply. As these resolutions were not communicated to me by message, I thought that, acting upon the intention I expressed, under any provocation, steadily pursuing the course which I conceived to be for the benefit of the colony, I might avoid taking immediate notice of it, and allow the public business to proceed to its close; and to this determination I should have adhered, but for this difference between you and the

and the other branch of the Legislature,* with which I have myself no concern. But I cannot dismiss you from your attendance here, without noticing a resolution in which you have stated that a doctrine advanced by me was subversive of your acknowledged rights, and dangerous to your lives and properties. The doctrine you have thought fit to stigmatize is not mine. It is one laid down by every constitutional lawyer. It is maintained by the practice of your own courts. It has been uniformly asserted in official communications with my predecessors, by all successive advisers of the Crown under every different administration. When you speak, therefore, of your acknowledged rights, I am at a loss to conceive by whom and when those rights which you now assume were *ever* acknowledged. The right of the Imperial Parliament of legislating for all his Majesty's subjects, when it thinks fit, is inherent in that body, and has never been abandoned, except as it regards the internal taxation. The 18th of Geo. III., which makes that an exception, proves the general right of legislating over the colonies. You must always recollect that I never originated this discussion. The question is of your own raising—the dispute is of your own seeking—the provocation was given entirely by you, and with you must its consequences rest.

"I have no intention of ennmerating other instances in which you have disappointed long expectations. So much of your conduct appears to court that crisis which is now arrived, that you cannot be surprised when I announce to you, that it is not my intention again to call together the present House of Assembly. As soon as the circumstances of the present season render it expedient, I shall direct new writs to be issued; and it is a matter of satisfaction to me that, upon this occasion, I shall appeal to *an enlarged constituency. The liberality of that enactment which did away with all distinctions of colour*, I duly appreciate. I have no doubt that the newly enfranchised freeholders will show they deserve the trust reposed in them, and that, in its exercise, there will be no more emulation, on all sides, than a desire to prove the soundness and moderation of their principles,—the extent and devotion of their loyalty."

This was a heavy blow to those who had hitherto possessed the power of speaking and acting with little or no control; and, on the other hand, it ministered encouragement to the persecuted missionaries and their flocks, whose chapels, in several places, had been reduced to ruins, by the hands or counsel of the men whose power was thus suddenly broken. Though this had been an year of unprecedented persecution of the mission generally, Kingston felt little of it, as it was at a considerable distance from the scenes of outrage

* On the right of the Council to originate bills, which the Assembly denied and resisted.

connected with, and following the insurrection, as well as from the public opinion which existed in favour of the mission in and around the city. At the close of the year, it was observed that, though the chapels had been kept open, and the usual public services held without any interruption, yet many of the good and faithful people had been oppressed in their circumstances, by their employers, on account of their attachment to the missionaries; but they were prepared to suffer the loss of all things rather than renounce their religion. Many of the slave members were severely punished for attending the services, and others kept in constant fear lest their attendance should come to the knowledge of their owners.

Strenuous efforts were made to allure or drive the slaves from attending to religion, which, to some extent, succeeded. One gentleman announced to the House of Assembly, with every expression of pleasure, that "he was happy to inform the House that a great improvement had taken place in the *morals* and *manners* of the negroes in the parish he had the honour to represent, since the sectarians had been expelled therefrom. Before, they were always melancholy, and nothing but singing and prayer and religion would do for them; but now, he was happy to say, they were returning to their old plays, dances, and other amusements, and were picking up all their old songs!"

In January, 1833, the Annual District Meeting was held as usual in Kingston. The ordeal through which the mission had passed, and was still passing, produced a corresponding effect in the minds of the brethren, whose time was taken up with many painful details of persecution, and the consideration of what was proper to be done, in order to avert approaching evils. The lawless and headlong course of the "Colonial Unionists" was daily bringing matters to a crisis. Their reckless proceedings produced a powerful excitement among the free black and coloured population, who identified themselves with the cause of the persecuted missionaries, and, as many of these were not under the influence of religion, there was every prospect of a civil war; in the event of which nothing could be looked for except the ruin of all parties and interests in the colony.

While these things were agitating every mind, another blow was inflicted by the Imperial Government on those who denied its right, and defied its power to chastise their insolence and folly. On the 25th January, there went forth to all the island authorities an explicit declaration of the Royal will respecting the "Colonial Church Unions," accompanied by a circular from the Governor. To omit a word of either document would be an injustice to the memory of King William IV., and the Earl of Mulgrave.

"CIRCULAR.

"King's House, 25th Jan. 1833.

"SIR,—I am commanded by His Excellency the Governor to

transmit to you, for promulgation within your parish, the enclosed proclamation of His Majesty in Council, against certain societies calling themselves Colonial Church Unions; and, at the same time, to recal to your recollection that one of His Excellency's first acts, upon assuming the administration of the Government, was to forward to you the Attorney-General's opinion on this subject, and to impress upon you the propriety of cautioning all persons within your districts against entering into any association founded on what was thus declared to be illegal. All the circumstances connected with the origin and objects of these societies have been since reported to the King. His Majesty now, in this marked manner, expresses his displeasure on the subject. His Excellency therefore trusts that implicit obedience will be henceforth paid to the King's commands, and that no further attempts will be made illegally to molest the ministers of religion of any sect or persuasion, in that free and undisturbed exercise of their sacred calling which the constitution sanctions; but should any person within your knowledge still persevere in acting in defiance of his Majesty's proclamation, you are expected immediately to report the same to His Excellency, as he will feel it to be his duty, should they hold any appointments, civil or military, under the Crown, *forthwith* to deprive them of the same, that all others, concerned in similar proceedings, may perceive that neither actual violence, nor a repetition of illegal threats, will be allowed to pass unpunished.

"I have the honour to be, Sir, your most obedient humble servant,
(Signed) "C. YORKE, Secretary."

"By the King—A Proclamation.

"WILLIAM R.—Whereas it hath been represented to us, that divers of our subjects, resident in our Island of Jamaica, hath associated themselves together into certain voluntary societies, under the name of Colonial Church Unions, or other similar designations, and that public meetings of such societies have been holden in different parts of our said island; on which occasion resolutions have been entered into for the forcible removal from our said island of divers teachers and ministers of religion, dissenting from the doctrine or discipline of the Established Church of England and Ireland: And whereas it hath been further represented to us, that the several resolutions aforesaid have been printed and dispersed throughout the said island, to the great disquiet and alarm, not only of such religious teachers as aforesaid, and of their several congregations, but of all other peaceable and well-disposed inhabitants of our said island: And whereas such proceedings as aforesaid are contrary to law, and tend to the imminent danger of the public peace in our said island. Now, therefore, we do hereby declare and make known to all whom it may concern, that we are purposed, and firmly resolved, in the exercise of our lawful authority, to maintain

within our said island the principles of religious toleration, and to protect and defend all our subjects and others resident there, in the public worship of Almighty God, according to their own consciences, although such worship may not be conducted according to the doctrines or discipline of the Church of England and Ireland aforesaid, so long as such persons shall conform and be obedient to the laws: And we do hereby admonish all persons resident within our said island, that if any attempts shall be made to carry into effect any such resolution as aforesaid, for the forcible removal from our said island of any such teachers and ministers as aforesaid; or if any such society, or any other persons within our said island, shall republish any such illegal resolutions as aforesaid, that then, and in every such case, we will enforce against all persons presuming so to offend, all such pains and penalties as they may incur by such their offences. And we do hereby strictly warn and admonish our subjects, and all others resident within the said island, that they do abstain from associating themselves with any society formed, or which may be formed, for any such illegal purpose as aforesaid, as they will answer the contrary to us at their peril. And we do especially and strictly command all judges, custodes, justices of the peace, and all our officers, civil and military, in our said island, and they do not only abstain from associating themselves with any such society as aforesaid, but that, according to their several charges and trusts, they do, to the utmost of their respective abilities, and according to their several trusts, give full effect to the law for the maintenance of toleration in matters of religion, and do co-operate in bringing to justice all persons who may offend in the premises. And we do further admonish all our faithful subjects in our said island, who may feel themselves aggrieved by such illegal proceedings, that they themselves do abstain from the adopting of any violent or illegal measures for obtaining redress in the premises, as they shall answer the same at their peril: it being our firm purpose and resolution to use the power in us vested by the law in such a manner as may ensure effectual protection to all our subjects, within our said island, in the peaceable and orderly discharge of their several callings, and in the enjoyment of all the rights, privileges, and franchises, to them, or any of them, belonging.

"Given at our Court, at St. James', this third day of December, one thousand eight hundred and thirty-two, and in the third year of our reign.

"God save the King."

No sooner did this important proclamation appear, than the organ of the free coloured and black people gave utterance to the joy it inspired. The editor observed:—"The loyal and the good will read it with mingled feelings of joy and gratitude,—gratitude deep and

lasting to the ministry who framed, and the monarch who consented to, such a document. The coloured inhabitants of Jamaica have now an important duty to perform—a duty which they owe, not only to themselves, but to posterity. The period has arrived when they must rally round the representative of majesty in the island, determined, to a man, to maintain the supremacy of their king, and enforce at the hazard of their lives all his lawful commands. Remembering that the eyes of Britain, of His Majesty's ministers, and the Executive are upon them, may we not venture boldly to assert that they will not be disappointed in their just expectations."

On the evening of the same memorable day, about two thousand congregated in Wesley Chapel, to listen to an official sermon from the chairman of the district, who took for his text Acts xi. 24; after which, twenty-seven missionaries, besides several of their wives, partook of the sacrament of the Lord's Supper. A sacred influence pervaded the vast assembly, whose right to worship God in peace had just been proclaimed by a tolerant Sovereign. The business of the meeting having terminated on the twenty-ninth, the brethren took an affectionate leave of each other, and departed to their respective spheres of labour, with feelings of loyalty, heightened by the assurance of being protected by Government in the prosecution of their work.

The appearance of the circular and proclamation aroused the Colonial Church Unionists to put forth their whole strength, in order to avert their doom. Meetings were held in various parts of the island, at which resolutions were passed, urging all the magistrates and vestrymen throughout the island to resist every application that should be made by sectarians for licenses to preach to the slaves, or for licensing places of worship, which, they observed, would only be licensing the strongholds of rebellion, and secret dens for extorting the gains of the deluded slaves—that special constables should attend meetings for the purpose of dispersing them, and that funds should be raised to sustain prosecutions, &c.

They spared no expressions of hatred or contempt for the Governor, and members of the Home Government, whom they represented as the adversaries of the colonists, and patrons of the hated sectarians. During this season of excitement, several of the missionaries were called to suffer the loss of health, liberty, and property—cases of imprisonments and confiscations occurred, which will be noticed in their proper places.

However, writs for a new election of members of Assembly were issued, and several coloured gentlemen, and others of liberal principles, were chosen by the enlarged constituency to represent their interests in the Island Legislature, while the power of the persecuting faction declined from day to day.

At the annual district meeting, held in January, 1834, the mis-

sionaries found themselves in circumstances which called for warm expressions of gratitude to Him "who maketh the wrath of man to praise Him." Systematic persecution no longer kept the brethren from prosecuting their important labours. In the course of the year, the congregations in Kingston, as elsewhere, had been large and attentive. Several had been received into church communion. The conduct of members had been consistent, and several had died in the Lord; while the political changes taking place opened prospects of the most cheering character.

Sermons on behalf of the parent Missionary Society having been preached in all the city chapels on the Lord's day, a public missionary meeting was held in Wesley Chapel on the 27th. Long before the hour appointed for beginning, the pews were filled with those who anticipated a large attendance, and, ere the chair was taken, the crowd became so great, that large numbers were compelled to go away, being unable to get even near the doors. The speakers were powerfully influenced by the vastness of the missionary cause, the state of the world, the circumstances of the audience, the zeal they manifested, and the recent trials of the mission, which rendered it one of the most delightful assemblies of the kind ever witnessed in Kingston.

With the storm which threatened the existence of the mission, the prejudices and passions which raised it were now happily passing away. The question of emancipation was now settled by the Imperial Parliament, and twenty millions sterling awarded to the proprietors as compensation for the loss of their slaves; while all parties were acknowledging that, however inimical the instructions of the missionaries might be to a *system of slavery*, they were the only means calculated to meet the moral and social state of society about to commence.

Hence, instead of the brethren being annoyed by sounds of insult and threatening, they were beginning to have their principles tested by the more dangerous voice of flattery and applause. Governors, legislators, proprietors, and other influential persons, condescended to acknowledge that they had suffered without deserving it, and had therefore claims upon the respect and support of all who really wished well to the interests of the country.

The brethren now felt the pressing necessity for additional missionaries being immediately appointed to existing stations, and also to several localities now open to the gospel, in various parts of the island. Their entreaties were fully considered by the committee, and seven were added to the number already employed.

The financial difficulties of the mission were generously and nobly met by the friends in the mother country, who, in addition to their regular contributions, gave above £6,000 to sustain and enlarge the missions among the West India Islands generally.

The extraordinary mental and physical efforts of the Governor

having seriously affected his health, he announced his intention of resigning the government, and returning to England. The intelligence produced a universal feeling of deep concern. With the exception of a few incurably mistaken men, all felt that his removal would be a calamity to the island, at the important juncture when so extensive and radical a change was about to take place in the constitution of society. Even his revilers, as if suddenly convinced of his abilities and character as a ruler, altered their tone, and yielded to the feeling which vented itself in addresses, from every party in the island.

Having fixed on the 14th of March for his departure, the missionaries felt it to be their duty to present the following address :—

"To His Excellency the Right Honourable Constantine Henry Earl of Mulgrave, Knight Grand Cross of the Royal Hanoverian Order, and one of His Majesty's Most Honourable Privy Council : Captain General and Governor-in-Chief of His Majesty's Island of Jamaica, and the other Territories thereon depending in America, Chancellor, Vice-Admiral, &c. &c. &c.

"May it please your Excellency,

"We, the Wesleyan Methodist Missionaries of the Jamaica district, beg leave to approach your Excellency in behalf of ourselves, and our societies in this island, to express our sincere and universal regret that you have resigned the government of this important colony. We are especially sorry to know the cause of your Excellency's resignation, and contemplated departure from this colony, is personal indisposition. We beg leave to tender to your Excellency our grateful acknowledgment for the protection of our religious liberties which we have received and enjoyed under your Excellency's administration of this government. And we feel happy in availing ourselves of this opportunity to acknowledge that your Excellency's administration has given the highest satisfaction to all classes of our societies, and has conferred upon them substantial and invaluable benefits.

"Your Excellency entered upon this government at a time when it was involved in difficulties of no ordinary kind; but we have been most happy to observe that your Excellency's talents, zeal, and unwearied exertions, under the blessing of Divine Providence, have carried you through them in such a manner as is, we are persuaded, highly creditable to your Excellency's exalted rank, pleasing to your Sovereign, and satisfactory to the British Government and nation.

"With your Excellency's government of this island, we connect the re-establishment of law and justice, the suppression of anarchy, confusion, and unmerited persecution, the final settlement of the momentous question of colonial slavery, and the commencement of a new era of religious toleration, which places His Majesty's subjects

in Jamaica on the same high and commanding ground as their fellow-subjects in Great Britain.

"We cannot conceal from your Excellency our fears that your extraordinary exertions to accomplish objects of such magnitude, and to secure their permanency, have materially tended to induce that indisposition which we deeply lament, because it will deprive us of the almost incalculable advantages which we are confident would result from your Excellency's presence amongst us at this particular crisis.

"We assure your Excellency that you will leave Jamaica attended with our fervent prayers, and those of the thousands of our people, that your return to your native country may, under the divine blessing, promote the restoration and re-establishment of your health; that Almighty God may be graciously pleased to prolong your life for valuable purposes to mankind in general, and to our own nation in particular; and that every personal, domestic, and spiritual blessing may always attend the Earl and Countess of Mulgrave."

To this address his Excellency returned the following answer:—

"GENTLEMEN,—I most truly assure you of my gratitude for your feelings of regret at my departure, and for your expressions of especial sorrow at its cause.

"I will not attempt by repetition to weaken your enumeration of my services during my government; but I should be insensible indeed to your favourable construction of my conduct, if I did not state that that part of your address contains a comprehensive recapitulation of all the grounds upon which I should desire to be justly remembered.

In conclusion, I most earnestly trust, that the new era of religious toleration to which you allude, may be such as shall enable you, as zealous and discreet servants of the Lord, to execute beneficially your high and sacred functions."

CHAPTER VII.

KINGSTON—(CONTINUED).

Preparations for Emancipation—Gift books of the Bible Society—Celebration of Freedom—Rev. Valentine Ward and party arrive—Mortality among the Missionaries—a Temperance Society formed—Prosperity—Educational efforts—Rev. T. H. Bewley appointed General Superintendent of Schools—Agitation of the Societies—Termination of the Apprenticeship system—Jubilee of the Mission—Marriage Act—New Coke Chapel opened—Great Fire—Special Mission of Mr. Young—Promising appearance of the Mission.

As the day drew near on which 800,000 free subjects were to be added to the British Crown, the Committee of the parent Society forwarded a circular to the missionaries recommending that the 1st of August should be devoted to special religious services, in which many of the friends of emancipation in the mother country would feel it to be their duty to unite, as it would afford a "fine opportunity to the missionaries for giving a holy and salutary direction to those feelings of joy which the glorious event of that day would naturally excite in the minds of the negroes for leading them to a grateful acknowledgment of the Providence of God, whose hand had been so visible in the whole business, and for administering to them such instructions, cautions, and exhortations to an orderly, peaceable, and industrious deportment, as might help to render their release from slavery a permanent and substantial blessing to themselves and to all connected with them." Special caution was given against "all unnecessary reference to past grievances and injuries;" and to promote these feelings of amity and goodwill which our religion strongly inculcates on its professors, this was accompanied by a resolution of the British and Foreign Bible Society, in which the Committee of that magnificent Christian institution expressed their joy at the prospect of so important an event; and, in order to promote the spiritual freedom of the emancipated, "a copy of the New Testament, accompanied by the Book of Psalms, in a large type, and substantially bound, should be tendered to every person receiving the gift of freedom on the 1st of August who could read, or who, though not able to read, was the head of a family in which there were readers, or children learning to read, on such parties receiving a recommendation from a minister, teacher, or employer."

The next expression of sympathy with the mission was a special effort to provide about a thousand guineas to meet an overture of the British Government for an equal amount, in order to rebuild or

repair the chapels destroyed by the Colonial Unionists, during their outrageous proceedings in 1832. It was recommended that a public collection should be made for this purpose in connection with the religious services of the 1st of August. It ought to be mentioned that the Wesleyan missionaries, in forming their estimate of the loss of mission property, calculated the very lowest value of the buildings as they stood before they were destroyed, whereas it was afterwards found, that, to re-erect them, a far larger amount was absolutely necessary, which eventually involved them in considerable financial difficulty.

The only circumstance that may be mentioned in connection with the Kingston Society about this time, was the removal of an aged member, who, among others, died in hope of eternal life. Mr. Kerr observed—"Several of our members have lately died happy in God, among whom was a woman named Catherine Hammer. She arrived here in a slave-ship, just three days after the sinking of Port Royal in 1692: she was then just seven years old. The cargo of slaves was landed on one of the estate wharfs, on this side of the water, there being no buildings where Kingston now stands, except a small church and a few wharf stores. The distressed families who escaped the calamity at Port Royal were living in tents in the bush, where the slaves were landed. It appears from old Catherine's tickets, that she joined the Methodist Society about the year 1810, at which time she must have been one hundred and twenty-five years of age. She continued to adorn her Christian profession for the space of twenty-four years, when, after having outlived all her friends and thirteen children, she died in the faith of the Gospel, in the hundred and forty-ninth year of her age. She retained her faculties of hearing and sight to the last, and also, what is of greater importance, her interest in Christ, and her hope of eternal life by him."

After every thing had been done that prudence could suggest to the Government, and all interested in the grand experiment of abolishing slavery, the wished-for day arrived, bringing with it a thousand visions of enjoyment to those who were about, for the first time, to breathe the air of liberty, and stand forth invested with all the rights and privileges of free British subjects; while, on the other hand, many dreaded its approach as the period when massacre, conflagration, and universal ruin would burst forth with irresistible fury and turn the lovely isles of the Western Sea into haunts of lawless savages.

However the extensive influence of missionary instruction became apparent when the evening of the last day of their bondage arrived. Due preparations were made for celebrating the approaching day, not by indulgence in revelry and irrational mirth, but, as became the occasion, in devout acknowledgments of the goodness of Him, who was about to turn their captivity, and put it into their power to

worship Him under their own vine and fig-tree, none daring to make them afraid.

Everywhere the slaves assembled in large numbers in their respective places of worship, and spent the last hour of their bondage, and first of their freedom, in prayer, praise, and listening to suitable instruction from the lips of their religious teachers.

In Kingston, appropriate services were held. Long ere the morning light broke upon the city, Parade Chapel rang with the songs and supplications of the newly-enfranchised worshippers and their friends, who rejoiced in the Lord, who had broken their bonds and set them free. At 11, A.M., they again repaired to the house of the Lord, to listen to a faithful discourse on Luke xii. 48: "Unto whomsoever much is given, of him shall much be required," when their attention was directed to the many blessings bestowed upon them on this day, and their responsibility, both to God and man, for the proper use of them. And, ere the sun went down, they were again worshipping before the Lord, pouring out their grateful acknowledgments, and supplicating promised grace, to enable them to improve their manifold privileges. Never was a Sabbath more sacredly observed than was this memorable week-day: it was universally and fully consecrated to Him who claims the *first-fruits* of all he bestows on his creatures.

The following day being a Saturday, meetings for prayer took place, but, as might be expected, the attendance was small. However, the day following, the several chapels were crowded with those whose attire and conduct told plainly their consciousness of having escaped the degradation, pains, and penalties of slavery! It was the *first* Sabbath of a new era, a day to be remembered; a complete cessation from everything secular universally prevailed, while every place of worship was thronged at each service: from the infant carried in arms, to the grey-headed sire, whose tottering frame was supported to the house of God by the muscular arm of sympathizing youth—all who could move, or be moved, appeared before the Lord. The change wrought wonders: it seemed to infuse new life and spirit, where heartless inactivity had frozen up the springs of physical and mental action. Although it could not be regarded as a boon of full freedom to all, seeing that some years of compulsory service, under the name of apprenticeship, were still to be given by a large number; yet the day of complete emancipation being fixed, beyond which no man could deprive them of freedom, all felt, spake, and acted, as if already invested with its blessings.

Every obstacle to successful missionary effort, presented by slavery, being now removed, and the fields everywhere white unto the harvest, the call for more labourers was answered by the arrival, on the 19th December, of the Revs. Valentine Ward, J. Edmondson, John Randerson, and R. Inglis, with the wives of the three latter.

The circumstances and magnitude of the mission required the pre-

sence and counsel of some minister of experience and standing, especially as a spirit of disaffection began to manifest itself in the Kingston societies, through the injudicious and divisive conduct of one of the missionaries, whose age, office, family afflictions, and the kindness shown him by his brethren, ought to have kept him the steady friend of peace, order, and unity. The joy diffused by this increase of agency was considerably chastened by a fear of Mr. Ward being physically unfit to resist the influence of the climate of Jamaica; the writer, in common with some others, anticipated the fatal termination of his mission, which will be noticed, in connection with an account of the place where he preached his last sermon, only a few months after his arrival.

The annual district meeting, held in January, 1835, in old Parade Chapel, was one of much interest. During its sittings, Mr. Ward, as chairman and representative of the Conference, preached special sermons to the assembled missionaries on the Pastoral Office, which was characterized by clear, sound, practical Scripture sense, and delivered in the bold, earnest, and affectionate warmth of spirit and manner, which ever distinguished his pulpit ministrations. How he and the brethren felt during the sittings of this meeting, may be gathered from a letter, addressed by him to the Rev. J. Beecham:—"I heartily thank God for his manifold goodness to me, and his ministers and people, both at home and in this colony, for their fervent prayers. To what else can I attribute my present good health, and the strength which enables me, with comparative ease, to go through the duties of my present laborious situation. And to what cause can I assign the almost universal respect and affection manifested to me, and the influence given me over my excellent brethren of this district. They, individually and collectively, desire me to express to the committee, through you, their unfeigned sorrow that anything should have taken place among them to give their brethren, whom they so highly respect, any uneasiness. And, at the same time, to assure you of their deep-rooted attachment to the blessed cause and plan of Methodism. Their abhorrence of all strife and division, and their unabated desire to do the work of evangelists, to make full proof of their ministry, and so take heed to themselves and their doctrine, as to save themselves and them that hear them."

On returning from this meeting, the writer made the following entry in his journal:—"The whole of the affairs of the district meeting were brought to a happy conclusion. The differences which existed between some of the brethren were satisfactorily adjusted. Mr. Ward's conduct as chairman was at once highly creditable to himself, and of great advantage to the cause of religion. Soundness of judgment, strict impartiality, good temper, and a deep sense of the Divine presence, characterized the whole of his proceedings. So that, were he to return immediately to England, the good he has been the instrument of effecting will remain a monument to his

honour, and to the glory of Him who is pleased, by human agency, to establish his kingdom among men.

As forty-five years had passed away since the mission was commenced in Kingston, and the civil condition of people having just undergone a radical change, it may be mentioned that, at this annual meeting, it was found that the members in the Kingston circuit amounted to three thousand five hundred and fifty-seven, including those at Port Royal, while the total number throughout the island was thirteen thousand three hundred and sixty-five, under the pastoral care of twenty-two missionaries: a result calculated to encourage the hope, that the removal of many formidable obstacles would render the fields still more fruitful, provided an adequate agency were seasonably supplied to seize the favourable opportunity.

Never had a year opened to the missionaries so bright with promise of prosperity to the mission, yet never did any one year furnish so many humbling lessons on the frail tenure of human life. Ere the next annual meeting took place, six of the missionaries, besides several wives and children, were consigned to the tomb, and, among these, the man on whose judicious counsel and management so much seemed to depend. Besides these, another promising young missionary, Henry Fell, was compelled to leave the island. Soon after commencing his missionary work, he caught a severe cold, which fixed on the lungs, and laid him aside. No prospect of recovery presenting itself, he returned to England, and soon sank into the grave, happy in the hope of eternal life, telling his sister not to make herself unhappy about him, for "*all was well.*" Humbled under the chastisement of the Divine hand, the missionaries observed the 24th of July as a day of fasting, humiliation, and prayer, that the Lord would be pleased to show compassion, and spare the lives of those who still remained to carry on the mission.

The temperance movement, which had proved so beneficial to many in Great Britain and America, engaged the attention of several of the missionaries, who feared that a state of civil freedom would place many temptations to intemperance in the way of the labouring population, and so defeat their spiritual efforts. To anticipate such an evil, a few missionaries and clergymen united in the formation of a temperance association. Public meetings were held in Kingston, and in several places in the country, sermons were preached, and tracts distributed, with such success, that, at the close of the year, above five hundred members were enrolled; and, it was remarked by many, that, within the range of this movement, the Christmas holidays passed over without the usual noise and revelry. Throughout the district of St. Thomas-in-the-Vale, only one instance of intoxication was discovered.

The Kingston societies in 1836 gave great encouragement, while the congregations were larger than they ever had been. Wesley Chapel was well filled, and Parade and Ebenezer so crowded, that

large numbers were unable to gain admission. The necessity of more chapel accommodation had been felt for some time, and strenuous efforts were made by the people to raise funds for the erection of a new chapel on the Parade, as the old one was not only far too small, but considered scarcely safe under the pressure of the dense crowds that attended it. In order to stimulate the friends to renewed exertion, the Rev. Messrs. Kerr, Atkins, Randerson, and Hodgson, then stationed in the circuit, resolved on laying the corner stone of a new chapel, though there was no immediate prospect of raising an amount to warrant a commencement of the building. Accordingly, on the 29th of June, a sermon was preached in Wesley Chapel, and at 6, P.M., the stone was laid by James Taylor, Esq., one of the members of the House of Assembly, who also succeeded in obtaining a grant of £500 from the House towards the erection. At the commence-of the ceremony, the platform on which those stood who were appointed to address the multitude assembled, gave way, owing to its being overcrowded: the only effect to be regretted was the shock it gave to the excellent wife of Mr. Randerson, from which she never recovered. At this period, the number of members was 4,249, and, throughout the island, above 17,000. The increase on the returns of the previous year was 2,500.

The altered views of the Island Legislature, with regard to the mission, appeared by the remarks made by the members who advocated the grant above mentioned. One said,—"When the House reflected on the advantage which had resulted to the island at large, from the zealous and efficient labours of the Wesleyan Missionaries —on the increasing influence of the Wesleyans, and at the change wrought in our peasantry by their exertions, he trusted that the House would at once exercise its usual liberality." Another remarked—"In Kingston the good that had resulted from this particular persuasion was astonishing." "The Wesleyans," said another, "have been of incalculable service to the country." These sentiments show clearly the powerful influence of social institutions in forming the public mind. During the existence of slavery, honourable members of the Assembly were wont to regard and treat the missionaries as unprincipled men of sinister designs, whose presence in the island was its bane! So that one is apt to conclude that the mental and moral emancipation of the free colonists was as striking as the liberation of the slaves from their civil bondage.

The views of His Excellency the Governor, Sir Lionel Smith, were expressed in an address delivered by him on opening the Assembly in November. He observed—"Gentlemen, we have hardly four years more to watch over the experiment of the apprenticeship; give every facility you can to the missionaries' labours; banish from your minds the idea that they are your enemies. I will answer with my head for their loyalty and fidelity. Encourage their peaceable settlement amongst your people. Let every four or five

contiguous estates combine for the erection of chapels and schools; and, knowing as you well do, the attachment of the negro to the place of his birth, and the burial-place of his parents, you may, I sincerely believe, by these means, finally locate on your estates a contented peasantry." Well might it have been for the country had this advice been followed; but its general neglect, accompanied by a fearful amount of legal oppression in various forms, rendered the apprenticeship system, in some respects, more dreaded by the nominally enfranchised peasantry than slavery itself, as some of the stipendiary magistrates shamefully abused the trust reposed in them, and descended to the contemptible position of mere tools to those who could not refrain from indulging in a spirit of malignant disappointment, at the prospect of their slaves being placed on a civil equality with themselves.

Among the means of benefitting the liberated slaves which engaged attention, was that of education—a boon which slavery denied them—as at once inimical to its spirit, and likely to hazard its very existence. To the Wesleyan Missionary Society, a Parliamentary grant of £5000 was made for the establishment of schools throughout the West Indies, on condition that £2500 were added to it by the Society, and certain terms observed which were calculated rather to facilitate than retard the free prosecution of the mission. As to the character of these schools, the Committee were very particular that they should be primarily and distinctively religious institutions. They observed—"Had it been determined that the schools should all be conducted strictly on such a system as would merely give the children an acquaintance with the Scriptures but would not allow that the schools should be commenced and close with singing and prayer, nor admit catechetical instruction, nor make any provision for the pastoral visitation of the schools by the ministers of the Gospel—all of which the Committee regard as indispensably necessary to make the schools so many nurseries of religion and morality," they could not have accepted the proffered aid of Parliament.

Wherever a school should be established, they made it imperative on the resident missionary to pay it due and regular pastoral attention, as a part of his stated ministerial work. In a circular forwarded to the missionaries on the subject, the Committee observed—"In order to secure the efficiency of the schools, it has been resolved to place them under the superintendence and direction of two or more competent and confidential persons, who shall be invested with full power to carry into effect the designs of the committee. The Rev. Thomas H. Bewley, who has been long accustomed to tuition, and the management of schools in Scotland and Ireland, is appointed General Superintendent of the Society's Schools in Jamaica. His character, abilities, and experience, and the lively interest which he takes in the welfare of the rising generation, have

marked him out as a very suitable person for this office, and he leaves his native land to enter upon his important duties, in the full confidence and affection of the Committee."

Mr. Bewley left England, with his wife and family, on the 25th of November, and, after a tedious voyage, arrived in Kingston on the 2d of February, 1837. Seldom, if ever, had so interesting a family group landed in Jamaica. Each appeared in the full bloom of health; but, alas! this lovely circle was ere long broken by the ruthless hand of death, cutting off both parents, and leaving the orphans to the care of strangers in a strange land, as will be noticed in connection with the account of the Stewart's Town station, where the dust of the head of the family awaits the call of Him who is the resurrection and the life.

The varied forms of *external* opposition which the mission had sustained from its commencement only tended to strike its roots deeper, and to throw its branches over a gradually widening area. It survived each assault only to flourish with increasing vigour. So long as the foe was *without* the church, life, peace, and power continued within; but, along with the prospect of still greater prosperity, trials were at hand from within. For a period of nearly four years, one of the missionaries who held the responsible office of Chairman of the District, had shown a disaffected spirit, and so conducted himself as to shake the confidence of the Committee, and of his brethren, in his ability to discharge duties which called for great prudence, integrity, and firmness. The result was the appointment of a successor, which so mortified him that, from that period, he pursued a systematic course of opposition to his brethren, which threatened to inflict serious evils on the Kingston mission especially, in which he had laboured for several years. To arrest a career of sowing discord, the Committee recalled him, that he might give an account of his conduct; but, instead of obeying, he forwarded to the Committee in England a long list of charges against some of his brethren, along with certain objections to "Methodism," "Infant Baptism, and the Eternal Sonship of Christ." The brethren, on learning this, held a Special District Meeting in Kingston, in June, 1837, at which he refused to meet his injured brethren, or substantiate, mitigate, or recal his accusations. The charges were gone into *seriatim*, at great length, and elicited such a state of mental and moral aberration, as cut off all hope of accommodation. The recusant having inflicted, as he thought, a severe blow on those whom he was pleased to denominate the "Conference Missionaries," withdrew from the mission, in order to escape expulsion, and immediately began to form a new church, which, he promised, would be a model of ecclesiastical polity and doctrinal purity. For sometime the pulpit, the platform, and the press were kept in active play to influence the public mind, keep up agitation, disorganize the societies, and draw away the people from their old pastors, who had

sympathized with them during their days of bondage and persecution! For several months, large numbers continued to receive the oft and fully-refuted statements, to trust in the fair promises, and to approve of the plausible plans of this accuser of his brethren, who engaged that every poor member of *his* new church would be well provided for; that the greatest freedom should be enjoyed by all, and that an educational system was to be adopted for training native youths for the ministry!

In the course of a few months, it was rumoured that about two thousand had left the old societies, in order to join the newly-formed one. Though the missionaries stationed in Kingston were placed in most delicate and painful circumstances, they acted with admirable prudence, fortitude, and zeal; and, as might be expected, the blessing of the Lord crowned their labours. No better picture of the state of the mission in Kingston, up to July, 1838, can be given than in the following extract of a letter forwarded to the Committee by the Rev. Messrs. Edmondson, Bleby, and Inglis, who were honoured with the difficult task of piloting the mission through this storm. They wrote—"We are happy in being able jointly to address you under circumstances favourable to ourselves, and which, we have no doubt, will be gratifying to you. The Lord continues to gladden our hearts, and to encourage us in our labours in this Circuit, by deligthful indications of His presence and blessing. From the beginning of the year, we have rejoiced in witnessing a decided enlargement of our public congregations, and weekly additions to our societies, and in the hallowed influence which has generally attended the ordinances of the sanctuary. We are happy to say, at the close of the second quarter, that this pleasing state of things still continues; a delightful spirit of peace and harmony pervades all our societies in this city; all our services are well attended; a holy unction accompanies the ministration of the word of life; and in the goodly number brought into the fold of Christ, we have the best and strongest proofs that the Lord is with us. The interest which has been excited by the open-air preaching contiuues undiminished; and every Sabbath, except when the weather is unfavourable, we preach in the streets to thousands that Gospel which is able to make them wise unto salvation. We have also open-air preaching in different parts of the city, once or twice on other days of the week; and the attention with which we are listened to, by many who never go to the house of God, is most pleasing. A considerable number of instances have come to our knowledge in which street-preaching has been blessed to the hearers, and led them to renounce the error of their ways. Our quarterly, schedules, shew that we have a net increase of members in this Circuit, during the last three months, of about two hundred, while forty have been received on trial. Glory be to God, who overrules the devices of the wicked for his own glory, and causes the wrath of man to praise him!

"Unwearied efforts are made to promote the unhallowed cause of agitation and strife; but, thank God, without success. Consulting the wishes of our faithful people, as well as our own inclinations, we maintain unbroken silence towards the opposing party, and do not even go out of our way to contradict the shameless falsehoods which they send forth to the world. The miserable success which they desire can only be promoted by agitation; and we best defeat their object by pursuing the even tenor of our way, regarding them with perfect indifference, and giving ourselves to the great work to which we are pledged—the work of saving souls. And this, by the grace of God, we intend to do; confiding in, and looking for, the blessing of Him whose we are, and whom we serve.

"It may not, however, be amiss for us here to observe to you, that whatever statements respecting their success in Jamaica may be put forth by that party, they are to be received with extreme caution. Only last week an advertisement appeared in one of the island newspapers, stating that the members of our society in Kingston are going over to the association, as they call themselves, at an average of nearly twenty per week. The state of our schedule, as above mentioned, will show you that, instead of this being the case, we have been receiving persons into the Society in nearly that proportion. We mention this only to show you to what they can stoop to support their unworthy cause, and that you may know how to appreciate their statements, should any of them come under your observation.

"Last week we had a tea-meeting in the Parade Chapel, for the purpose of bringing the subject of education more fully before our people. Five hundred of our friends took tea together; and, afterwards, others were admitted till the chapel was crowded, and great numbers had to go away who could not get in. Our friend Mr. Taylor took the chair, and several of the preachers addressed the meeting. A powerful interest was excited, and we believe the happy effects of this meeting will hereafter appear both in our Sabbath and day-schools.

"We are still kept back from commencing the new Parade Chapel, partly by the non-completion of the school-house, and partly by the architect, who has frequently disappointed us with the plan and specifications. He is pledged, however, to give them in next week; but it will not be possible to commence the chapel till after the first of August, as things will probably be too unsettled for a little while to allow us to do anything effectual.

"We are looking forward to the approaching first of August with much interest. The Island Legislature has passed the Act for the abolition of the apprenticeship on that day, and the Governor has issued a proclamation for all places of worship to be opened, and the day to be observed as a day of thanksgiving. On several properties the apprentices have already been made free, and are doing well,

nor do we anticipate anything like confusion when all shall pass into unrestricted liberty. It will be a day long to be remembered, and we are making arrangements to celebrate it with services suitable to the occasion, and which we hope to make interesting and profitable. It is a pleasing reflection to us that the body to which we belong has been, under Providence, largely instrumental in bringing about an event which will, we hope, be to this country the dawn of a new era of unexampled prosperity and true piety. May that body still be honoured by the Great Head of the Church, as a powerful instrument of good, till everything contrary to the spirit of the Gospel shall be destroyed, and the world shall be filled with the knowledge of the glory of God."

All parties being fully convinced of the bad working of the apprenticeship system, as a preparative to the enjoyment of full freedom. The determination of the Island Legislature to bring it to a close was hailed with pleasure by the majority of the inhabitants of the colony, who were heartily sick of the continual heart-burnings, agitations, and punishments, to which it gave rise. In Kingston, as in all parts of the island, appropriate services were held. On the evening of the 31st of July, a watch-night service was held in Parade and Wesley Chapels. The congregations were large, and the services deeply interesting. At Parade Chapel, Mr. Edmondson preached from Deut. vi. 12., and then proceeded to Wesley Chapel, and delivered a suitable address; and Mr. Bleby, having preached in Wesley Chapel, from Leviticus xxv. 10., went to Parade Chapel and delivered an address. "The deep and hallowed feeling of joy which pervaded the congregations during these interesting services was not expressed in noisy and tumultuous acclamations, but in suppressed and fervent aspirations of praise to Almighty God, by whose unerring wisdom, and powerful arm, the great event had been brought to pass. On the 1st of August, services were again held, when the large congregation which attended were instructed in the best way of improving the blessing of civil liberty now fully conferred upon them, that by their spirit and conduct they might prove themselves worthy of the privileges conferred on them. In the afternoon, Messrs Edmondson and Bleby held a service in the open-air on the Parade; on which occasion the congregation was the largest ever witnessed in the city, and was composed of all classes of the inhabitants. The conduct of the people was admirable throughout the day. Nothing unbecoming took place. There was no drunkenness, noise, disorder, or folly, but each conducted himself with such a sense of propriety as perhaps never had been witnessed on an occasion so likely to tempt people to irregularities. After the time allotted for sober festivity had passed away, the people proceeded quietly to their respective employment, according to such agreements as they had made with their employers, without any dissatisfaction about wages, a question which agitated some in the

country, through the injudicious interference of those who ought to have known better."

The time for erecting the new chapel on the Parade had now arrived; the venerable building, which had so long afforded accommodation to numerous hearers of the glorious Gospel, and been the spiritual birth-place of many souls now before the throne of God, was to be taken down. Its very dust was dear to the people, who associated with it some of the sweetest reminiscences of hallowed hours which they had spent within its walls. The last service was held in it in October, 1838, on which occasion Messrs. Bleby, Chapman, Inglis, and Simmons officiated. The Sacrament of the Lord's Supper was administered to a crowded congregation, after the evening service, which kept them together till a late hour. The sacred ordinance was administered, in the first place, to the two surviving members of the *first* class, James Harriss and Sarah Wilkinson, and then to the whole society. It was a solemn season: the Master of assemblies was in the midst of his people, who felt deeply the circumstance, that they should no more assemble in the place where the Lord had often poured his Spirit upon them, while listening to the glad tidings of salvation, and pouring out their supplications before Him.

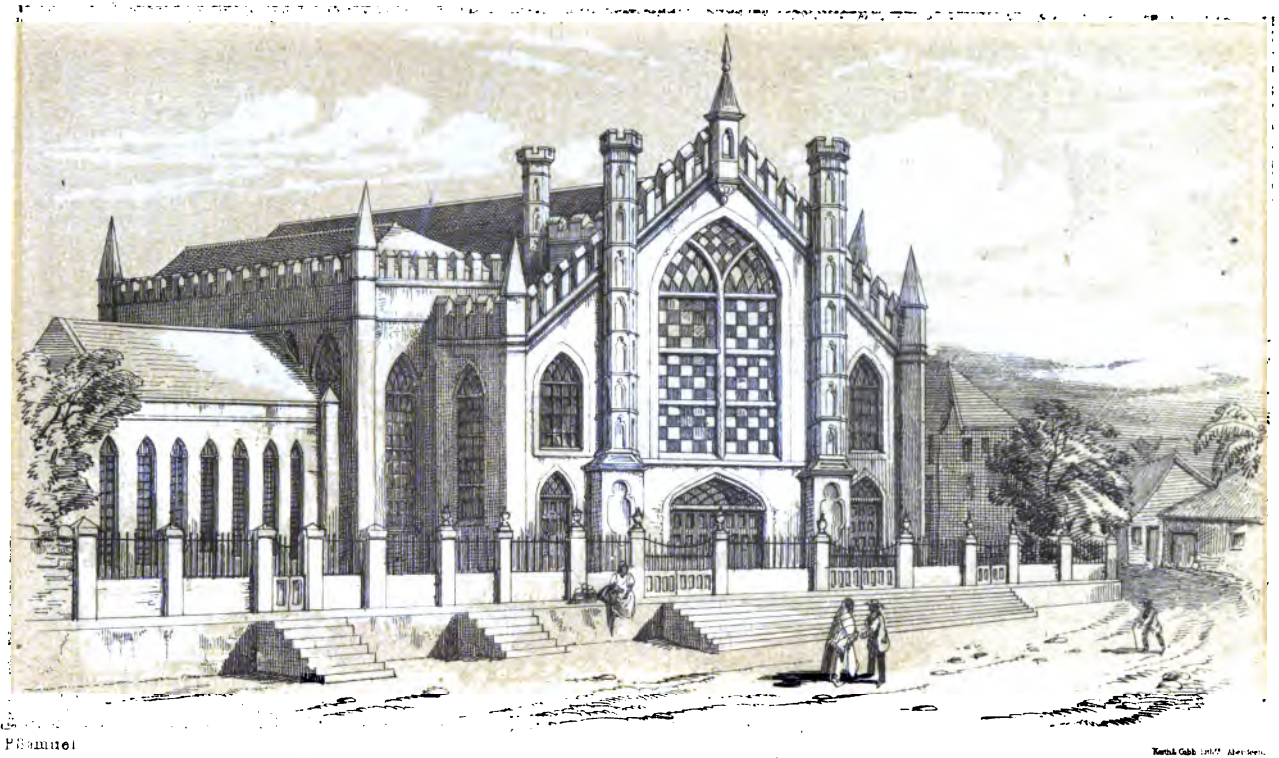
Notwithstanding the assaults made on the mission, it never presented so encouraging an aspect as at the annual meeting of the district, in January, 1839. The reports from all the stations were most gratifying, and, particularly so, in Kingston, where the storm had been hushed into a great calm, and multitudes flocked to the religious services held both in the chapels and in the open air. Fifty years having passed away since Dr. Coke first landed in Kingston, the event was celebrated by a breakfast meeting being held in Wesley Chapel, where about a thousand of the friends met the missionaries. After breakfast, the doors were thrown open, when the spacious building was immediately crowded by a respectable audience, who listened with deep and joyous interest to the addresses which were delivered. The interest was greatly heightened by the circumstance, that the friends of Methodism throughout the world were giving expression to their gratitude for the mercies and blessings so richly showered upon the Methodist Church, during the hundred years of its existence, in which the Jamaica Methodists took a lively interest, and contributed to the Centenary Fund above £600. The interior of the chapel was tastefully decorated with abundance of branches and young fruit of the cocoa nut tree, evergreens, flowers, mottoes, pictures, and names of eminent Methodist ministers, whose labours had been eminently owned of God, in promoting his glory in the world. As the Rev. E. Fraser was expected from England every hour, one of the resolutions was kept for him, but the vessel did not reach the harbour till the following Sabbath. While one of the missionaries was speaking, he alluded to the erection of the new chapel on the Parade, and proposed a subscription towards defraying

part of the expense. The proposal was cheerfully entertained, and £400 forthwith promised, each missionary aiding a liberal people in the good work.

The progress of the mission appeared from the pleasing fact announced, that, in Kingston circuit alone, there were now four chapels, four missionaries, a general superintendent of schools, 3964 members, and 179 leaders, with a day school attached to Parade Chapel, having more than 100 children receiving instructions in reading, writing, arithmetic, grammar, geography, and sewing; while, throughout the island, there were 17 circuits, 31 missionaries, 22,884 members, being an increase of 2723 during the past year, and 15 day schools, besides numerous Sabbath schools.

The interest of the meeting was heightened by Sarah Wilkinson and James Harriss, the only two remaining members of the first class, formed at the commencement of the mission, in 1789, appearing on the platform. These venerable witnesses of the rise and progress of the mission held on their way through every change and trial, and were now permitted to see its prosperity, and express their gratitude to God, before entering into their long-expected rest.

One of the most important legislative measures affecting West India missions, was the passing of a Marriage Act in 1840. The licentiousness which universally pervaded West India society previous to the spread of the Gospel, was a legitimate effect of slavery. A mistaken, corrupt, and niggardly policy led proprietors to discountenance marriage on the estates, as likely to affect their financial interests, hence, attorneys, overseers, clerks, and book-keepers, were compelled to conform to "the custom of the country," with very few exceptions, and these only of recent date. As to the slaves, it was left for many years to the caprice of the planter, whether they should be allowed to marry or not. Hence, though none were admitted to church membership till they were either married or had abandoned every illicit connexion, the marriages celebrated by the missionaries were generally regarded as valid, there being no law in existence to forbid them; however, some questioned their legality, without being able to assign a reason. The termination of slavery rendered the clear settlement of this question of great importance, as it involved the character, relations, interests, and comfort, of multitudes of the people. The Government, urged by the religious friends of the negro, took this question into consideration, and the result was, the passing of "an Act to Legalize, Register, and Confirm, Marriages by Dissenters, and other Ministers, not connected with the Established Church." A special committee, which had been appointed by the annual district meeting to watch the progress of this Act, met in Wesley Chapel, Kingston, on the 29th April, eighteen days after it passed the Legislature, and made immediate arrangements for securing its full benefits to all parties concerned.



P. Samuel

Keith & Gibb Lith^rs Aberdeen.

COKE CHAPEL & NORMAL SCHOOL KINGSTON.

This important measure settled the minds of thousands, and placed the missionaries in a position to prosecute their labours with increased influence.

While the missionaries were assembled in Kingston, at their annual meeting, in January, 1841, the new chapel on the Parade was completed, and opened for public worship, to the great joy of the people, who had been put to considerable inconvenience during its erection, from want of accommodation. The appearance of this place of worship, along with the Normal School-house adjoining, is imposing. From all parts of the great square, on the east side of which they stand, they arrest the eye of the spectator. The accompanying sketch gives a fair representation of the external aspect. The interior of the chapel is light, chaste, moderately elegant, and capable of seating a large congregation.

The reports presented to the meeting from every station in the island were of the most encouraging description. Seventeen hundred members had been added during the year, many new openings had presented themselves, and two thousand pounds additional contributions had been given by the people.

Mr. Armstrong having been appointed successor to Mr. Bewley, endeavoured to establish a training school for teachers in Kingston, besides local schools throughout the island, towards the support of which his Excellency the Governor became an annual subscriber of £100. However, the very success which followed the efforts of the brethren embarrassed them exceedingly: their labours became very great, health was sacrificed, and several fell victims to excessive toil, being unable to resist the calls for help which reached them from every quarter. At least twelve additional missionaries were immediately needed, and earnestly craved of the Committee; but the state of the fund did not admit of a favourable answer; hence, in the course of the year, Messrs. Greenwood, Redfern, and Lofthouse sank into the grave, leaving large flocks to mourn the loss of pastoral attention.

At the close of the year 1842, with only four missionaries, Kingston societies consisted of 5149 members, 187 candidates, 4 Sabbath schools, 559 scholars, 2 day schools, 3 salaried teachers, 215 scholars. A mission having been begun in Port Royal Mountains, rendered the work overwhelming to the brethren; and, though there was an additional missionary given the following year, the supply was still scanty for the circuit, there being, besides Kingston congregrations, to supply those also at Port Royal, Mount Fletcher, Providence, Union, Bethesda, and Red Hills.

On the 26th August, 1843, the city of Kingston was threatened with utter destruction. About noon, a cry of fire was heard by the inhabitants residing at the south-east end, and, in a few minutes, James's foundry was enveloped in flames, which were carried by the sea breeze rapidly towards the saw-mills and timber-yard of Messrs.

Da Costa & Maxwell. The devouring element next swept along the north side of Harbour Street, and on to Thames Street, consuming in its way a range of houses between them. The houses on both sides of Gold Street were speedily consumed. With irresistible power, the fire next took its course up Rum Lane, reducing every dwelling to smoking ruins. Meanwhile, burning shingles, and fragments of combustible matter, were driven by the wind over the city, setting on fire houses and buildings in various places. A house in Law's Street, formerly occupied by the Athenæum Club, took fire, and became the nucleus of a new conflagration, even more disastrous than the original one. The flames seized the adjoining buildings, passed along George's Lane, up East Street, John's-land, and Duke Street, destroying every house in their way, and terminating their terrific career northward, at the Roman Catholic Chapel, near the Parade, which also fell a sacrifice. At the same time, the original fire continued its ravages, threatening destruction to Port Royal Street. About five in the evening, the land wind began to turn the flames back to the south, which brought destruction to many houses on the east side of Hanover Street, including the coach-building establishment of Mr. Wilcox.

Under Providence, the lofty walls of Wesley Chapel, along with the well directed exertions of Mr. Edney and the people, saved it from the fate of the buildings around it. The roof was frequently on fire by burning fragments being carried up by the strong wind. While this was going on, a cry was heard, "Coke Chapel is on fire!" on which Mr. Edney hastened to the Parade, ascended the roof of the chapel, and succeeded, with the aid of many friends, in keeping off the flames, which blazed about it. A range of houses close to the east end of the chapel perished. The missionary's residence then took fire, but, after considerable efforts, the flames were subdued. Some buildings next to the school-house then began to blaze, and soon the school-house itself. To arrest the progress of the conflagration, the vestry and out-buildings between the missionary dwelling and chapel were pulled down to the ground.

Most efficient assistance was rendered by C. Lake, and James Taylor, Esqs., both members of the House of Assembly, in directing the exertions of the people. While the fate of the chapel was doubtful, "many of the negro members of the church stood on the Parade, wringing their hands, and lifting their streaming eyes up to heaven, imploring the Hearer of Prayer to spare their beautiful temple." At Wesley Chapel, the new school-house, out-houses, and fences, were entirely destroyed. The damage sustained at both places was estimated at about £1000.

The property which perished throughout the city in about sixteen hours was valued at nearly half-a-million sterling. By this calamity, multitudes were reduced to utter destitution, among whom were many of the members of the Methodist Society. And but for

the heroic efforts of a party of the Royal Artillery, under the command of Major Rowland, the officers and men of the 60th Rifles, the 2d West India Regiment, and the officers and crews of Her Majesty's ships Albatross, Imaun, and Ringdove, the whole city must have perished. As the roofs of the houses, with few exceptions, instead of being slated, were covered with wooden shingles, while timber was the chief material of which most of the buildings were composed, and being kept perfectly dried by the sun, were easily set on fire, and quickly consumed.

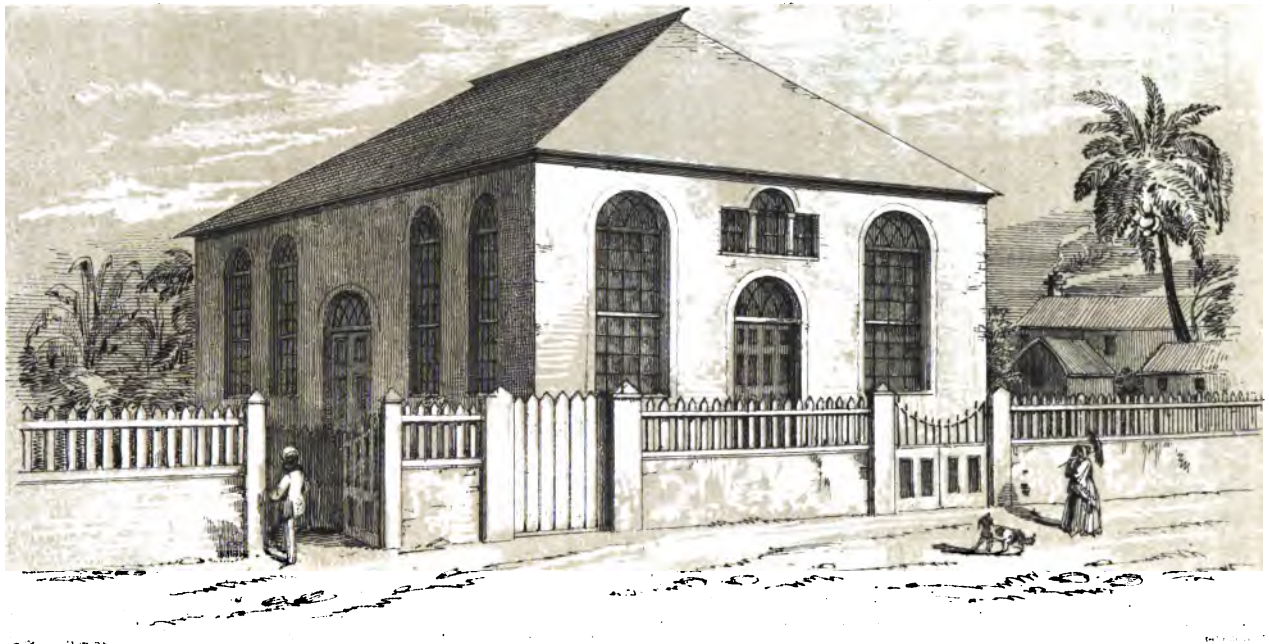
The Committee had long been impressed with the importance of sending a special deputation to the West Indies, in order to ascertain the state and resources of the several missions, with the view of adopting such alterations and improvements as might be found necessary to meet the altered state of society since the abolition of slavery. To carry out this design, the Rev. R. Young was selected, as he had laboured several years in the mission. He left England by the steam packet, on the 12th of December, and arrived in Jamaica on the 31st. His reception was highly gratifying. Many who remembered him gave expression to feelings which proved that they had not ceased to love him, though years had passed away since he had left them

The signs of improvement, which everywhere met his eyes, inspired him with gratifying feelings. The influence of the mission was strikingly apparent to his view, when he called to recollection the state of the people and the mission when he laboured in Kingston in 1822. At that period, throughout the island, there were six circuits—ten missionaries—seven thousand members, and no schools. Now there were eighteen circuits—thirty-six missionaries and assistant missionaries—a general superintendent of schools—sixty-one chapels—fifty minor preaching stations—five catechists—thirty-nine day-school teachers—one hundred and fifty-four Sabbath-school teachers—thirty-eight local preachers—twenty-six thousand seven hundred and seventy-two members—seven hundred and eighty-eight candidates for membership—three thousand seven hundred and twenty-five scholars; with an average of about forty-one thousand hearers, and an auxiliary missionary society, contributing nearly £1600 towards the general fund of the parent Society.

In the course of the year four additional chapels had been built, and five were proposed to be erected, without any help from the Committee. Loans, advanced by the Committee in former years, in cases of emergency, were now to be repaid as early as possible. Special efforts were to be made in order to render the mission self-supporting; and, in hope of succeeding to some extent, the brethren in the District Meeting voted the return of £1000 of the £2500 granted by the Committee towards meeting the ordinary deficiencies.

Kingston circuit, in 1843, included nine congregations, viz., *Parade*, or Coke Chapel, having two thousand three hundred and

thirty members, besides one hundred and ten candidates. *Wesley Chapel*, one thousand two hundred and sixty-four members, and eighty-three candidates. *Ebenezer*, four hundred and forty-six members, and fourteen candidates. *Port Royal*, one hundred and ninety-seven members, and eighteen candidates. *Mount Fletcher*. eight hundred and three members, and thirty candidates. *Providence*, near the base of Port Royal Mountains, one hundred and forty-two members, and twenty-seven candidates. *Union*, forty-nine members and five candidates. *Bethesda*, about fifteen miles from Kingston, in the midst of a thick population, in a most destitute condition, fifty-two members, and five candidates; and *Redhills*, an old station, formerly attached to Stoney Hill, two hundred and twenty-six members, and nine candidates—making a total of five thousand five hundred and nine members, and three hundred and one candidates. There were four Sabbath and three week-day schools; the former attended by five hundred and sixteen scholars, and the latter by two hundred and forty-nine, with three salaried and sixty-two gratuitous teachers, under the pastoral care of five missionaries. Thus had the little flock become thousands; and though the mission had been exposed to a succession of storms that frequently threatened its extinction, it flourished amidst the chilling blasts and shadows of slavery, the fires of persecution and internal agitation, and having outlived them all, spread its benign influence through many a happy home within its range, and lightened the path of multitudes in the way to glory, honour, immortality, and eternal life.



P. Samuel Delt

CHAPTER VIII.

MONTEGO BAY.

Situation and appearance of the town—Arrival of Dr. Coke and Mr. Werril—Mr. Fish—Conflagration—Maroon War—Mr. Fish leaves—Mr. Campbell driven away—Messrs. Shipman, Ratcliffe, Whitehouse, and Orton successively appointed—A new chapel built by Mr. Duncan—The Insurrection—Mr. Murray prosecuted—Conduct of Magistrates censured—Mr. Murray imprisoned—Persecution put down—Messrs. Wedlock and Corbett—Emancipation—Death of Mr. Valentine Ward—Advancement of the Mission under Messrs. Kerr, Edney, Mearns, and Fraser.

THE town of Montego Bay is situated near the mouth of Montego River, in the parish of St. James, in the county of Cornwall, on the north-west side of the island, and distant from Kingston about 120 miles. It is well laid out; many of the buildings and houses are of brick or stone, and the dwellings of the respectable inhabitants are characterized by regard to what may be termed West India elegance and comfort, having gardens or grass-plots attached, adorned with various characteristic trees, shrubs, and flowers,—while verandahs, piazzas, and other features of tropical architecture, render the houses as pleasant and cool as possible in this extremely warm neighbourhood. The bay being sheltered on the east and south by a semi-circular hill, the sea breeze by day, and the land wind by night, are alike kept from the greater portion of the town; hence, on the bay, it is almost always extremely sultry. The anchorage for the shipping ranges from four to thirty-four fathoms water, with abundance of room for a large fleet. The entrance is not good, nor is it well defended by artillery, as the bay is very open and exposed. When the north-west wind blows it is not safe for ships. To obviate this, great efforts have been made to form a break-water to keep off the swell; but, like many projects of a public character in Jamaica, nothing has been achieved besides burying an incredible quantity of large stones in the sea—which have been swept away by the violence of the waves—and the expenditure of vast sums of money and labour, which might have been saved, had a competent engineer been employed to plan and superintend it at first. Kingston is on the one side of the island, what Montego Bay is on theother—the great emporium of trade. The plantations not only skirt the shore, but extend inland for many miles. They are very numerous within the parish, and the slaves attached to them used to amount to about twenty-four thousand; with above eighteen thousand stock, consisting of cattle, horses, mules, &c., for working the estates.

From the missionary residence at Upton, the prospect of both

town and country is crowded with objects of interest. The buildings on the bay contrast beautifully with the foliage of the cocoa-nut, orange, star-apple, plantain, banana and other trees and shrubbery, with which they are mingled. The Church, the Baptist, Wesleyan, and Episcopal Chapels, the Presbyterian Church, along with numerous respectable houses, stores, and wharves, are the most prominent. The clear, blue water of the sea, bounded by the verdant shore, stretches far to the west, and dies away in the distant horizon, towards the Island of Cuba on the north. Along the shore, as far as the eye can reach, the hills, which terminate in the mountain chain that stretches from east to west along the centre of the island, are seen rising one above another, richly studded with clumps of bamboo, trumpet, broad-leaf, prickly-yellow, cocoa-nut, and majestic wild cotton trees, from whose far-extending branches innumerable wreaths of wild flowers, parasitic plants, and creeping vines are seen waving in the breeze, forming beautiful festoons, while strong withes reach the ground and take root, as if intended to aid this giant of the forest against the assaults of the hurricane. The cane fields, with the various buildings and negro huts of the estates, crowned by the mountain heights which form the back-ground, all conspire to render the scenery deeply interesting to the eye that can delight in gazing on the beauties of nature, so pleasantly, plentifully, and harmoniously mingled in this tropical landscape.

On the 5th of January, 1791, just about two years after his first visit to the island, Dr. Coke landed here, along with Mr. Werrill, a young missionary. His own account is too interesting to be omitted :—"We were without a friend or single acquaintance in the place; and, to those who are endued with the tenderest social feelings, this is no insignificant trial—though I do know, in the general, to the glory of the grace of God, that the Lord is a sufficient consolation in every climate and country. We had, however, a strong persuasion that there was work for us to do in this town. We walked about the streets looking and inquiring, but every door seemed to be closed against us. To preach in the open air is almost impracticable in this burning climate; besides, the negroes, in general, are not able to attend till the evening, when the heavy dews would render it in a high degree imprudent and dangerous to preach abroad." Though the Doctor had a letter of introduction to a gentleman residing at the Bay, all it procured was a polite invitation to an elegant dinner.

Every door being closed, they resolved on proceeding to Kingston, but as their boxes could not be got from the ship for about four days, they were compelled to wait. On the following day, the Doctor made known his desire of preaching, to a company with whom he was dining at an ordinary, provided he could get a place; on which one suggested that the Assembly Room, which had formerly been the church, would do. The proprietor generously gave

it, and lighted it at his own expense. The Doctor observes—"The first evening I had most of the gentry to hear me, who attended, invariably, during the remainder of my stay; but hardly any of the coloured people were present. The man whom I sent round the town calling only on the whites; but every evening afterwards the blacks attended, and their numbers increased beyond expectation. Each time the congregation, in general, heard with deep attention. A few rakes only twice clapped their hands, and cried out "*encore*," "*encore*," but were afterwards prevented by some gentlemen. The last evening I preached there, I had about five hundred hearers; and after as faithful a sermon as I was able to give them, on the necessity of the new birth, I informed them that they would soon, I believed, be visited by another of our ministers, at which all seemed satisfied. Having thus, under the Divine blessing, opened a little door for the gospel in Montego Bay, I set off with my friend for Kingston, on the 10th January."

Though the Doctor visited the island in 1792, he confined his attention to Kingston and Spanish Town; but, in March, 1793, he again arrived at Port Royal, when he found that Mr. Werrill had been carried off by a malignant fever. Mr. Fish, his successor, and a young man from America, set off to Montego Bay, along with the Doctor, "to improve the opening which Divine Providence had favoured him with two years before." But Mr. F. being seized with violent headache, was compelled to return to Kingston. After a toilsome journey on horseback, through some of the most picturesque and magnificent scenery of the island, the Doctor was again kindly received by Mr. Brown, the proprietor of the assembly-room, who again generously gave him the use of the room.

A very considerable congregation assembled in the evening; but, while the Doctor was zealously enforcing the grand truths of the Gospel, a band of rakes, led on by a printer, put him to silence by loud clapping of hands, on which he returned to Mr. Brown's dwelling-house; but, in the confusion, the young man who accompanied the Doctor was left in the hands of the rioters, who were about to ill treat him, when a British officer drew his sword, and threatened to run it through the body of the first man who dared to touch him—all instantly made their escape. The next day, after attending church in the morning, the Doctor preached in the assembly-room in the evening, to a deeply attentive congregation, from 1 John v. 12—"He that hath the Son hath life,"—all was peace.

On the following day, a gentleman, who professed great regard for the Doctor, endeavoured to dissuade him from preaching, as a plot was laid to do him serious injury. On which the intrepid missionary replied: "That he was in the way of duty, and if his great Master was pleased to take him to Himself that evening, by the violence of wicked men, or any other way, he was perfectly satisfied, well knowing, that it was easy for Him to raise a far better instru-

ment than he was, for his gracious purposes; and that, through the Divine assistance, he should endeavour to preach at the time appointed." The evening came: the rioters were there, but silence was imposed by the presence and authoritative language of one of the magistrates. After this, the Doctor was treated with great respect by several gentlemen of the town; but the happy influence of his preaching and conversation on several of the negroes, inspired him with far higher delight than any expression of mere politeness could do. With feelings of thankfulness to God, he took a last farewell of Montego Bay, and turned his face towards Kingston.

Mr. Fish, being left alone on the island for about two years, had too much to engage all his time and strength, in and around Kingston, to admit of even paying a visit to Montego Bay; but, on the arrival of another missionary, about the end of July, 1794, he immediately set off for the Bay. The magistrates consented to his preaching, the assembly-room was again obtained, and for several months he continued to address good congregations, including many of the principal inhabitants, who all behaved well.

On the 6th of June, 1795, about 2 o'clock, P.M., a fire broke out in the centre of the town, and raged with great fury. In about five hours, a great portion of the town was utterly consumed, and, among the buildings destroyed, was the assembly-room, in which a ball had been held the evening preceding. This calamity reduced the inhabitants to great distress. It was remarked that, though the flames frequently played near the houses of the members of the Methodist Society, not one of them was injured. The loss was estimated at £500,000.

A calamity still greater followed this, which was the breaking out of the Maroon war, which filled the inhabitants with great alarm, as Montego Bay was near Maroon Town, the seat of the insurrection. Every mind became absorbed by the perilous state of affairs. The congregation dwindled away, and Mr. Fish found it expedient to return to Kingston, in August, 1797, especially as his colleague there was dangerously ill. He endeavoured to induce the free blacks and coloured members to accompany him, that they might enjoy religious means, but without effect. He therefore took an affectionate leave of them, and proceeded to Kingston. The arrival of three additional missionaries enabled Mr. Fish to send Mr. Campbell to their aid, in May, 1799; but, instead of being welcomed, he was treated with insult and opposition. He applied to the civil authorities, pleaded his letters of ordination, and his rights as a British subject; but so fully had the tide turned against the Gospel, since the principal inhabitants treated Dr. Coke and his preaching with polite attention, that one of the persecutors cursed both Mr. Campbell and the King's laws in the presence of the magistrates! The late judgments of fire and sword failed to humble or awaken the inhabitants, and now they drove away the missionary, and rejected the counsel of God against themselves.

In a letter, addressed to Dr. Coke by a private gentleman, dated 23d September, 1806, the religious destitution of Montego Bay is thus mentioned:—"My Dear Sir,—We are really in a pitiable situation at Falmouth and Montego Bay. I hope you will take us into consideration, and do all in your power to send us a minister. One might supply both places for the present till another can be spared, as from Falmouth to Montego Bay is only a pleasant ride of twenty-two miles. Myself and family have resided at Falmouth nearly six years; and I have not the smallest doubt that the Gospel would spread if we had a pious minister." Sickness, death, and manifold difficulties prevented a favourable answer being returned to this plaintive request for a missionary; and nearly twenty years rolled away, ere one appeared to succeed Mr. Campbell, whom the inhabitants drove away.

In 1818, Mr. Shipman, then stationed at Falmouth, received two letters, which made his way plain to re-commence the mission. The first was from a pious soldier, Serjeant Waugh, of the Royal Artillery, who observed: "There are not more than four or five of the old members in this place now surviving, whom I was enabled to lead for more than twelve months. But I firmly believe there are many souls still, who would be led in the way of salvation, were there labourers to clear away the old foundation, and to dissolve the leaven of the Pharisees." The second was from a Mr. J. Jones, a merchant, whose active measures showed his pious zeal and sincerity. He writes: "Under God's blessing, which we have begged upon our undertaking, we have purchased the old court-house in this town for a chapel, payable by subscription, for £400. We have also to beg you to put us in the way of getting a license for the place. We, whose names are subscribed, will be ready to meet your wishes in any way in which our weak endeavours may prove useful. As our list increases, we shall inform you of it, and hope to enjoy a portion of your labours in this place; and trust, yea, we believe, the Lord will make a fruitful vineyard here. Many wish to hear the sound of the Gospel, and have expressed great pleasure at the prospect before them. Earnestly entreating an interest in your prayers, we beg leave to subscribe ourselves affectionataly yours, &c."

Towards the end of the following year, Mr. Shipman gave a pleasing account of the success of his labours at the Bay. He writes: "Thank God, we are going on in this town very well; our congregations are good, and the Lord is adding to the number of our society We are, I think, every week encouraged by seeing or hearing of some enquiring the way to Zion; and, from appearances, this will become a very important and desirable missionary station." Such was the desire of the people to hear the Word of God, that, for some time, Mr. S. held meetings, for reading, preaching, or prayer, almost every day. On the 5th of October, the *first* Love Feast was held, which proved a season of special blessing to the people, and awakened

in Mr. S. feelings of lively gratitude to the God of all grace. In the country, as well as at the Bay, he felt encouraged in his labours, especially at Blue Hole estate, where the owner, the oldest magistrate in the parish, manifested great kindness, and lent his influence in aid of his mission.

On the removal of Mr. Shipman, in January, 1821, Mr. Ratcliffe succeeded him, having just left St. Thomas-in-the-East, where he had suffered much from fever, and been deprived of his beloved wife by death. At the close of the year, he reviewed his labours with thankfulness to God. Many had joined the society, and, though most of the members were young, their attention to the means of grace, progress in knowledge, and consistency of deportment, gave him much comfort. He also succeeded in establishing a Sabbath-school, which was attended by seventy children.

During the following year, the prospect continued to brighten; those who formerly opposed, now favoured the mission; many marriages took place among the coloured people; the congregations increased, and many were soundly converted to God. Mr. R. remarked: "I have often witnessed a more *rapid* work in other places, but a more *regular* and *genuine* increase of members, and of Scriptural experience, I never beheld." Still, the joy of this devoted missionary was chastened by the consideration, that there were about two hundred and fifty thousand souls, on the north and west sides of the island, living without God, and without religious instruction! To meet the case of these, as far as possible, he took three estates under his pastoral care, in addition to his congregation at the Bay: these were Barrett Hall, Blue Hole, and Spring, containing about one thousand negroes. On this ground, he pathetically pleaded that a second missionary might be sent to his assistance, especially as Falmouth and St. Ann's presented favourable openings.

On Mr. Whitehouse succeeding Mr. Ratcliffe, his testimony to the state of the mission, in April, 1825, was as follows:—"During the last ten years, I have known in England many pious people, but a people more eminently devoted to God, than a considerable part of this society, I have not known. Their steady perseverance and prayers have often lifted up my hands, and their zeal for God has stimulated me to increased exertions to promote his glory." At the close of the year, he rejoiced to see among the people a general hungering and thirsting after righteousness, consistent deportment, and the prospect of an abundant harvest of immortal souls being gathered into the garner of the Lord.

To meet the mental wants of adults, an evening school was established. Several free persons of colour, who began ignorant of the alphabet, were seen, by the close of the year, using their hymn-books and Bibles during public worship.

The labours of Mr. Crofts were crowned with similar success. On his removal from the circuit, in April, 1827, his successor, Mr. Orton,

was delighted to find the society in good order, and likely to prosper. Many of the members were "deeply-rooted in Divine things," and brotherly love reigned amongst them. He observed: "It may be said of Montego Bay and neighbourhood, 'the field is white unto the harvest.' There are doors opening on every hand, into which we cannot enter. There is abundance of work already prepared for two missionaries on this station alone. We are exceedingly grieved to turn a deaf ear to the cry of the solicitous!" About this time Mr. Orton also visited the Maroons of Accompong Town, in the mountains, thirty-six miles distant, and found them willing, not only to hear the Gospel, but to give a piece of land, and assistance in erecting a chapel; but his other engagements left him little time or opportunity for beginning a mission among this singular and interesting, but much-neglected, people. This year, 210 members were added to the Society, and the congregations became so large as to render it desirable that a more suitable chapel should be built as early as convenient.

The need of a chapel having been considered by the District Meeting, held in January, 1829, Mr. Duncan was authorized to carry out the object. On the 12th of March the foundation-stone was laid in the presence of a large assembly of the friends; and on Easter Sunday, the 24th of March the year following, the building, being finished, was opened by Mr. Kerr. A sketch of this place of worship accompanies this account. The walls are of stone faced with brick; it is 46 feet by 66; the interior accords with the outside in plainness, but it is commodious, and may contain about 800 persons, having a gallery at the end opposite the pulpit. Mr. Duncan records the exemplary efforts and liberality of the members of the society on this occasion, and names Miss R. White, Miss Ann Yatman, along with Messrs Anderson and Appelton, as specially zealous and generous in giving and raising contributions, and forwarding the work in every possible way.

As was anticipated, the new chapel tended greatly to forward the interests of the mission. In the town, the congregation continued to increase, while the stations in the country became still more prosperous, till the storm of intestine war, at the end of 1831, burst forth with fury, threatening it with utter destruction. When the insurrection began, the Society consisted of nearly eleven hundred members, two hundred and twenty of whom were free persons, and the rest slaves, located on the neighbouring estates, and exposed to all the evils and dangers of the rebellion—which broke out in the very midst of them, and involved great numbers of their fellow-bondsmen in guilt, sufferings, and death. For sometime, Mr. Murray, who had charge of the mission, was kept in deep anxiety, lest any of the Methodists should be sufferers. However, though many of the poor misguided slaves were slaughtered by the military, and one hundred and twenty publicly executed at the Bay, not one of his flock was

found to have taken part in this unhappy method of shaking off the unrighteous yoke under which they groaned. The moral effects of martial law were very painful; for a long season morality and religion appeared to be trampled under foot. The chapel was occupied by the military as a guard-house, and every religious service, public and social, was suspended, none daring to assemble publicly in order to worship God. During this reign of terror, the free members behaved with great prudence, courage, and loyalty. Those who were called out to assist in putting down the insurrection maintained their Christian character, amidst scenes of crime, carnage, and licentious indulgence; while those who were slaves, exerted themselves with equal zeal in exhibiting the influence of the religion they professed, when assailed with every temptation to yield to the withering examples everywhere seen around them.

As soon as the storm was over, and the restraints imposed by martial-law were removed, Mr. Murray opened the chapel, and re-resumed his regular ministerial work, though still subjected to many annoyances and threatenings of violence. The "Colonial Unionists" were kept from attempting the destruction of the chapel by the vigilance and courage of the free members of the Society, who armed themselves and watched by night to prevent attacks which were intended to be made on it.

On the 28th of July, 1832, a general gathering of the Colonial Unionists took place in the Court-House at Falmouth, when the Montego Bay members were taunted with cowardice for suffering Mr. Murray still to preach. Stung with the remarks of their fellow-conspirators, they determined to act with decision; but afraid to attempt putting the missionary down by violence, they adopted a plan that seemed to indicate their respect for the laws. Accordingly, Mr. Murray was cited to appear instantly before the Court of Quarter Sessions, held in the Court-House at the Bay, on the 31st of July. On his arrival, he found about twenty magistrates, with John Coates, Esq., as President, seated on the bench, and evidently waiting for him, whose temper was indicated by the fact, that the presiding Justice, on sending the constable for Mr. Murray, directed him to say,—"If he does not come immediately, we will send a bench warrant for him!" The charge preferred against Mr. M. was that neither he nor the chapel was licensed. From the records of the court, an extract was read to show that the old chapel had been registered by Mr. Shipman in 1819; but as that chapel had been taken down and another erected, without being licensed, the magistrates had been set at defiance by the omission, and that they were determined to enforce respect for the laws. Mr. Coates then read a part of 1st William and Mary, remarking that, "by the latter clause, a place of worship must be licensed every year."

Mr. Murray stated to the court that he was aware that the new chapel had not been licensed; but that as the new chapel was built

on the same site as the old one, and instead of it, it had not been considered necessary to license it—no such practice having obtained among them in such cases. However, if the court deemed it necessary, he now begged to present it for registration, at the same time handing up a form he had prepared. Several read it; and on the President asking the other gentlemen on the bench if it were their pleasure that the chapel should be licensed? several exclaimed "No." Mr. Guthrie gave it as his opinion that "the chapel should be recorded," as Mr. Murray had conducted himself prudently and peaceably during the late disturbance, and that no charge whatever had been brought against the Wesleyans, and therefore he could see no objection to it." Another gentleman agreed with Mr. Guthrie, but all the rest resisted the application, no doubt under fear of their brethren of the "Union," who had taught them their duty towards missionaries, both by example and precept. Mr. Murray, in noticing the charge of his not being himself licensed, assured the court that he had been legally licensed before leaving England in 1822; that he had preached in several of the Windward Islands; that on his arrival in Jamaica, in 1826, he had taken the required oaths in Spanish Town, and had acted ever since under the full conviction of having conformed to the law in all things, and that he was prepared even now to take the oaths required by law, if the court would allow him to do so. However, he was told that the court decided that he should not preach, on which he said that he had broken no law, and should feel himself bound to proceed as usual in his duties; he was then warned that the penalties were heavy, that they would be enforced, and he would be held to bail!

With the determination to go on in the discharge of his duties, he left the court; and, on the other hand, the magistrates resolved to arrest and throw him into prison, should he attempt to disobey their injunction. Mr. Murray's friends seeing that a breach of the peace was unavoidable, in the event of his preaching, as it was whispered a warrant was issued to apprehend him while in the pulpit, and he having made up his mind not to offer bail, he must therefore be taken to jail—an event his friends were resolved should not take place. They therefore advised him to yield for the present to the illegal mandate of the magistrates, as religion must suffer should a riot take place, and perhaps blood be shed. Mr. Murray, influenced by these considerations, gave up his design of preaching; the chapel was shut up, and the usual service suspended.

As the Sabbath following was the day fixed for the sacrament of the Lord's Supper being administered, a large number of the country members came into the town, expecting to enjoy that hallowed ordinance, but they found the doors of their sanctuary closed aganist them. On this Mr. Murray writes—"You would have been deeply affected had you witnessed them flocking into the preacher's residence, and enquiring, with deep anxiety, why there was no service.

When informed that the magistrates had forbidden it, some sighed, and others wept. Many had come for the first time this year; but I could only sympathize with them, and give them private counsel to live to the Lord, and wait patiently until our services should be restored to us. Then they had to return (some many miles) without hearing the word of God, or partaking of the sacrament. I confess, I felt this to be a severe trial, and had to retire more than once to relieve my feelings."

"You will be gratified to know that, under this persecution, our members maintain with meekness their Christian character. They feel the injustice and cruelty of this act of oppression, whereby they are deprived of the public worship of Almighty God,—of the comfort of hearing his holy word, and of the enjoyment of their privileges as members of a Christian church. But they cannot forget that they are Britons, and have an undoubted right to the protection of British laws. They feel that they are British Christians, and that they belong to the great family of Wesleyan Methodists, in which relationship, under God, they glory. They are the thankful fruits of missionary labour, but they are in distress—their sanctuary is closed—their minister silenced—their means of grace cut off. They have been taught, however, to 'bless them that curse—to do good to them that hate, and to pray for them which despitefully use and persecute them.'"

While Mr. Murray and his injured people were thus suffering affliction, according to the will of God, with patience and meekness, there were others who took up the matter publicly, and denounced the flagrant abuse of magisterial power, in terms at once respectful to the magisterial office, and indignant at its prostitution to purposes of religious persecution, and factious opposition to the laws. On the 6th of August, at Montego Bay, a public meeting of *free persons*, unconnected with either the Wesleyans or Baptists, was held, at which addresses were delivered, and resolutions adopted, expressive of regret at the agitated state of the colony, and abhorrence of the "Unions," which they pledged themselves to oppose in every possible way. The following were the resolutions:—1st, That this meeting deeply deplore the present unsettled condition of the community, and feel anxious to avoid the dangerous results consequent on such a state of society: they are therefore compelled to express it as their opinion, that any body of men, congregating for the purpose of forming resolutions to circumscribe the liberties of a portion of the community, on account of their religious tenets, is guilty of gross intolerance, and such intolerance becomes exceedingly tyrannical and oppressive, when manifested by men holding His Majesty's commission, civil and military. 2nd, That, as British subjects, they are determined to oppose the execution of the impolitic resolutions of the body, styled "the Colonial Church Union," or "the Colonial Union," and pledge themselves, "individually and collectively, to repel any

illegal attempt to control them in the exercise of their civil and religious liberties, secured to them by the British Constitution." 3rd, That a congratulatory memorial be presented to the Right Honourable Constantine Henry Earl of Mulgrave, in the most respectful manner, couched in terms of loyalty to our king and country, showing the danger in which a large portion of His Majesty's subjects are placed in this island, by the machinations of a society of men, assuming the designation of "Colonial Church Unions," and "Colonial Unions" having a tendency to deprive them of the means of existence and religious toleration, as expressed in certain resolutions which they have published, and which resolutions are founded on the disinclination, and, in many instances, the positive refusal of individuals to identify themselves with these factions; and that his Lordship be solicited to use such measures as are calculated to prevent anarchy and bloodshed, which may ensue on a continuance of misrule and oppression.

And also that a committee be appointed to prepare the memorial, and correspond with the committees of other parishes upon the subject of these resolutions, and report progress to the general meeting, whenever it may be deemed expedient.

A memorial founded on these resolutions was immediately prepared, and signed by one hundred and sixty-three persons within two days, and forwarded to the Governor, who, through his secretary, assured the memorialists that "the proceedings of any association of individuals, with reference to objects by which the peace or interests of the community might be affected, would ever engage his Excellency's attention and anxious observation," and that those only could expect to receive the support of the Government, who employed legal means for the furtherance of any purpose whatever.

Mr. Murray laid the affair before the Governor, but, as it involved a point of law, his Excellency declined to interfere, and at the suggestion of the Attorney-General, he referred him for redress to the Grand Court, to be held in February, 1833. Meanwhile, to preserve the flock from suffering spiritual loss, from want of the usual public services, the classes were regularly met, leaders' meetings held, and the people diligently visited from house to house. However, this attention was necessarily confined to such members as resided in the town; those in the country were exposed to the machinations of their enemies, who failed not to make their malignant power felt by their helpless victims. The missionary not daring to visit them on the estates, he was compelled to commit them to Him who is the helper of the helpless.

The Attorney-General not only advised the Governor as to the legal mode of obtaining redress by the persecuted missionaries, but also favoured the persecuting magistrates with an opinion that their treatment of them was constitutional!—on the strength of which they proceeded to carry out the oppressive schemes of the "Colonial

Unionists." After nine months abstinence from the performance of his public duties, during which time the chapel continued shut up, Mr. Murray, encouraged by the Royal Proclamation, and the Governor's Circular against persecution and "Colonial Unions," opened the chapel, and resumed his public ministry. This apparent contempt of the will of the local magistracy, immediately subjected him to their displeasure. Accordingly, a warrant was issued for his apprehension, on the 25th of March. His account of it is as follows:—"About two o'clock yesterday, two constables came to our house, one of them had a warrant for my apprehension, stating that I must go with him to the Court-House. On my arrival there, I was conducted to a *private room*, where were assembled twelve magistrates. I was then told that I stood charged on oath with preaching without a licence, and that I was to give security not to preach again, or be committed to prison. I was anxious to know how it was that I was to be adjudged by a *secret tribunal*, and by what law I was to be committed to prison; but I was told that I was not allowed to ask any questions, and that the magistrates had determined not to permit any conversation. I was then asked again if I would give security not to preach. I replied I could give no such security. They then directed the clerk of the peace to make out my commitment, which he accordingly did, during which all was profound silence. When it was made out, the question was again put, when I replied, I had already answered. The constable was then called, and he was directed to convey the body of Mr. Murray to gaol, the nearest way. I was then taken into another room, where I remained for about half-an-hour. When I was called in again, I found two Baptist missionaries (Messrs. Nichols and Abbot). Great precaution was then used—a posse of five constables conducted us from the Court-House to the gaol, through the streets, like felons.—I am having my *cell* lime-washed, as the stench was very bad last night and early this morning, indeed, it is too strong for the sea breeze in the day time."

The editor of the "Watchman" took a deep interest in what was going on. On this new exhibition of the abuse of magisterial power, he observed: "The imprisonment of the Rev. Messrs. Murray, Nichols, and Abbott, in the gaol at Montego Bay, is the crowning-stone to the no longer tolerable system of persecution. The former of these gentlemen has been several years in this island, and, wherever stationed, has acquired the respect of all classes. He exercised his ministry in some of the Windward islands with great credit and usefulness, esteemed by the most influential inhabitants, and enjoying the confidence of some of the Governors. Even at Montego Bay, where he has been stationed since 1830, and in the height of the rebellion, his character was untouched by the breath of slander, nor did suspicion for a moment rest upon him. It has been admitted by all that neither himself, nor any member of his congregation, had any

concern in the rebellion, and the "Cornwall Chronicle" gratuitously spoke in the highest terms of him. Notwithstanding all this, we find, by accounts from that place, that, for preaching to his very respectable congregation, composed chiefly of coloured persons, he, together with the Baptist missionaries, have been committed to prison. What the magistrates can urge in extenuation of this arbitrary act remains to be seen. That part of the public more immediately concerned with this transaction, have expressed their feelings on the occasion, nor will they longer submit to their rights being trampled under foot. They are British subjects, claiming every right and privilege granted and guaranteed by the constitution. Their feelings are outraged, the expression of them is now before the public, and their memorial before the Executive. We shall continue this subject in our next, giving the names of the magistrates concerned in this affair, and the inquisitorial manner of their proceedings, which, we are sure, will rouse the feelings of every man, not rendered insensible by malice and prejudice."

Lord Seaford and John Manderson, Esq., remonstrated against the imprisonment of the missionaries, but without effect.

The day after their arrest, a meeting was held in the Wesleyan Chapel, when resolutions were passed, and a memorial prepared. The 3d resolution was "That the imprisonment of Messrs. Thomas Murray, Samuel Nichols, and Thomas F. Abbot, ministers of the Gospel, for refusing to give bail not to preach is a gross oppression, and appears to this meeting to be in direct opposition to the King's proclamation, and in defiance of the instructions of his Excellency the Governor, as contained in his circular accompanying that document."

The appeal to the Governor, and an application to the Chief-Justice, brought a release after eight days' imprisonment, on condition of security being given that the prisoners would appear at the Cornwall Assizes. As soon as they were set at liberty, they resumed their public ministrations, to the great joy of the suffering people, and vexation of their persecutors. For some time constables attended at every service to annoy the people by their presence, and, if possible, deter them from coming to the chapel. However, this mode of frightening the timid worshippers soon lost its charm, and was given up as a powerless expedient. Persecutions were again attempted against Mr. Murray at the Court of Quarter Sessions, and also the Assize Court, but both failed, and all proceedings terminated, to the great mortification of those whose hopes and plans utterly failed. By the month of July the storm cleared away, giving promise of better days. All the regular services, public and private, were fully re-established, and earnest prayers ascended to the throne of grace, that the Lord would graciously look down and revive his work. Special leaders' meetings were held, after the morning services, every second Sabbath. Several of the most pious and intelligent members

from the country were called together, and urged to look after the slaves on the estates who formerly had been members, to ascertain their condition, inform them that persecution was put down, and earnestly encourage them to venture again to the house of God, as they had been accustomed before the insurrection began. All united in zealous efforts to restore the mission to the happy position it occupied when assailed by the withering blasts of anarchy and its attendant evils. Gradually the scattered flock was gathered; many rejoiced on being again privileged to enter the house of the Lord, and being enrolled among the members of the church. By the close of the year, one hundred and twenty were re-admitted, after full enquiry into their state, character, and conduct, during the long season of persecution through which they had just passed. Everything had been done to corrupt and induce them to give up their religion; promises, threatenings, and false statements were incessantly plied, but most of them remained firm; and now they rejoiced in the prospect of obtaining civil freedom, when, under their own vine and fig tree, they should be allowed to worship in quiet, none daring to make them afraid.

At the end of the following year, it was reported that, through the Divine blessing, the scattered society had been again gathered, and was equal in number, if not also in piety, to what they were previous to the insurrection. The congregation became large, and the school prospered—not only were children learning to read the New Testament, and to repeat the Catechism, but adults, wearing spectacles, were essaying to learn. Of church members there were six hundred and fifteen, and scholars, two hundred and thirty-six, under the care of thirteen teachers. The labours of Messrs. Wedlock and Corbett were greatly blessed to the people. The trials and sufferings they had endured prepared them to hail the memorable 1st of August with feelings of great joy. On that exciting occasion, Mr. Wedlock wrote: "The 1st and 3d of this month were glorious and ever-memorable days in this place; such congregations, such attention, such joyous and grateful feelings as were depicted in every countenance, I never before beheld. They were jubilee days indeed, and many on these days, through the mercy of God, obtained a two-fold freedom. Could the friends of freedom at home have seen the thousands of clean, well-dressed, and well-behaved negroes who poured into the town on the 1st instant, they would have heartily rejoiced. The places of worship here were crowded on the Friday and Sunday. Our commodious chapel was literally crammed, yea, almost to suffocation, and many stood in the yard, exposed to the rays of a scorching sun, so anxious were the newly-liberated people to express their thankfulness to God for the great deliverance he has wrought out for them. On Friday forenoon I preached from 1 Sam. xii. 22, afterwards I read and explained the Governor's excellent letter of advice, and then I announced the noble intention of the

Bible Society, when the happy and grateful smile which had frequently been witnessed during that service, again evinced itself in a very clear and distinct manner, and the congregation simultaneously gave praise unto God."

Mr. Bleby, who had witnessed the confusion, cruelty, and lawless proceedings connected with the insurrection in 1832, arrived at Montego Bay in October, and was amazed at the happy change which had taken place. He observed: "At that time, our chapels were closed or demolished, our societies for the greater part were scattered, our congregations dispersed, and their ministers silenced. But now, we behold a very different state of things—we have peace in our borders, the congregations are large, our societies are everywhere increasing, and our prospects are of the most encouraging description. On the first Sabbath after my arrival here (the 5th inst.), I preached thrice to congregations which surprised and delighted me, and gave the Lord's Supper to a goodly number of communicants."

Interesting as the mission at Montego Bay had hitherto been, its interest became yet deeper by the circumstance, that here the highly-esteemed and lamented Valentine Ward finished his ministerial work, and entered the grave. It was his design to visit all the stations in Jamaica, make a tour of all the other West India Islands, and then return to England, to be present at the Conference of 1836.

On Monday, the 9th of March, 1835, the writer was in Kingston, and saw Mr. Ward for the last time. He enquired kindly after his wife, who had formerly been under his ministerial care in Scotland. His last words were, "good-bye; give my kind love to B——, and tell her that, as soon as I return from this tour, I shall go to see her at Grateful Hill." In the morning, he sailed for Black River, and the next day was detained at Alligator Pond, which gave him an opportunity of making enquiry into the religious state of the inhabitants of that part of the island, which he found to be very deplorable. No minister of the Gospel had as yet visited them. On reaching Black River, on the 12th, he urged Mr. Simmons to visit them without delay, observing: "The poor people there most pitifully supplicated help, saying, 'Ah, Sir, your missionaries will go anywhere else, but they will not come near us to teach us the good word.'" On Friday, he was very cheerful, and spent the day writing letters to go by the packet, which was to sail next day. These were probably the last letters he ever wrote. The day following, he accompanied Mr. Simmons to Mountain Side, and preached an excellent sermon to the negroes, from Rom. v. 1–5. And, on Sunday evening, he walked to the chapel, and conducted the whole service, preaching from Prov. ii. 10, 11, with great fervour and effect. At the conclusion, several gentlemen waited on him, and gave him a cordial invitation to visit them at their own houses.

On Monday evening, he conducted family worship with great seriousness, kindly and affectionately addressing the servants. After reading the Word of God, singing, and earnest supplication for the outpouring of the Holy Spirit upon the people of Jamaica, and the friends of missions in Great Britain, he rose from his knees greatly fatigued, and passed a very restless night. On Tuesday morning, Mr. S. gave him medicine, and in the evening he felt able to preach. Anxious to proceed to Savannah-la-Mar, he rose very early on Wednesday morning, and left in company with Mr. Simmons, at half-past five o'clock. During the journey, he was in excellent spirits, and remarked that "the attack of sickness he had at Black River might prevent something worse." He spoke with much feeling and affection of the preachers at home, how much he loved them. He spake also of his family—of the new chapel he proposed to be built in Kingston—and of the educational institution he longed to see established in the island for the training of native teachers—of his coming out again to Jamaica, after his return home in 1836, if the Committee would send him—his willingness to end his days here—and also his intended journey through the West Indies, adding frequently, "if God be willing," and occasionally lifting up his heart in ejaculatory prayer for success.

About 3 o'clock, P.M., they arrived at Savannah-la-Mar, and were received by Mr. Inglis. On the following evening, he preached earnestly to a large and deeply affected audience; and on Friday the 20th, Mr. Inglis, and Mr. Hutchins, Baptist missionary, accompanied him to Ramble, where Mr. Wedlock had been all day expecting him. The day following, along with Mr. W., he visited Argyle Pen, the station of Mr. Betts, of the Church Missionary Society, who, with his wife, received them with great Christian kindness. After visiting some gentlemen in the neigbourhood, and expressing his admiration of the scenery, he preached in the evening, from Matt. xi. 6. Next morning, he began his last earthly Sabbath, by attending a service conducted by Mr. Wedlock, at six o'clock. After Mr. W. had read and expounded a portion of Scripture, Mr. Ward concluded with a very fervent and impressive prayer. Mr. Wedlock's account is touching. He writes: "I then proceeded to give tickets to our members, under the shade of some fine trees, as the house in which we preach was occupied by several classes. On witnessing the order which prevailed, the earnestness and simplicity of the people who came forward to receive their tokens of Church membership, and the altogether Mission-like character of the scene, Mr. Ward was much affected, and burst into tears; and on my going into the house to breakfast, he observed, 'O! brother Wedlock, if I had a pencil, and could use it, I would have taken a sketch of you just now, and sent it home. O, my soul is affected! I feel thankful to God for what my eyes see!' After breakfast, I attended to the school children, catechised them, &c., and at ten, I read prayers;

after which, Mr. Ward preached a powerful and very affecting sermon, from Prov. ii. 10, 11. The people sat in breathless silence, interrupted only by the sighs of the contrite. I saw many eyes suffused with tears, and what the people heard from the lips of our venerable friend, this forenoon, they will not, I am persuaded, soon forget. After the service was closed, the members of the different classes retired to their various trees, and were there met, on beholding which, Mr. Ward was again affected, and expressed to me the joy he felt. 'Indeed,' he observed, 'this has been one of the most interesting days of my life.' 'Through God,' he said, 'you missionaries are doing a great work, and yet the heartless men on the other side of the water would *stop the supplies* if they could! But God will still carry on his work, and take care care of you, his servants. And, I am convinced, our missionary fund, and, indeed, all our funds, will be as large, if not larger, than they have for years past.'"

After the services at Ramble were over, Messrs. Ward and Wedlock left for Montego Bay, where they arrived between five and six o'clock in the evening. The rain fell abundantly during the journey, but Mr. Ward was well covered; however, he was much fatigued; took medicine, and retired early to bed, hoping to be better in the morning. In the morning he felt much disposed to sleep, having passed a restless night. During the day he slept much; about four o'clock he rose, but appeared very feeble; took a little wine and water; lay down on the sofa, and was assisted to his lodgings, by Mr. Wedlock, in the evening.

Next morning he was anxious to breakfast with Mr. Wedlock's family, but appeared very poorly; could eat nothing; lay on the sofa; and, in about two hours, returned to his lodgings to get into bed, hoping to feel much more comfortable there. Mr W. begged him to allow a doctor to be called in, but he replied, "Oh, no, I shall feel better after the effect of the medicine has subsided." As Mr. Wedlock was about to write to Kingston, he said, "Desire brother Kerr to tell my son that I am very feeble, sickly, and feverish. But, also, let them know that the last Sabbath was one of the most interesting days of my life." After being assisted to his lodgings, he dozed a few hours, during which the fever increased. Again Mr. W. urged the propriety of calling in a medical man. He consented; observing, "Perhaps it is well that you do so at once." On arriving, the doctor bled him largely, and sent some medicines, which Mr. Ward took with great punctuality. Next day Drs. Lawson and Spence declared that he was in great danger, there being a determination of blood to the head. About six P.M., Messrs. Corlett and Bird arrived from Falmouth with Mr. W. They were deeply distressed on witnessing the sufferings and danger of their venerable friend, All three engaged in earnest supplication with God in his behalf. Seeing Mrs. Wedlock standing near the

bed, he affectionately took hold of her hand, and wept. She said, "I am sorry to see you so ill, Mr. Ward." He shook his head, but made no reply. Between eight and nine o'clock he became quite delirious, frequently laying his hand upon his head and pressing it, and also resolutely refused to take any more medicine. A little after nine his medical attendants arrived, and were alarmed at the state of their patient. A blister was immediately applied between the shoulders, and cataplasms to the arms. One of the medical gentlemen kindly stayed through the night. As the missionaries and several of their friends gazed with the deepest anxiety and sorrow on the sufferer, the delirium became more distressing, till about half-past two on the morning of the 26th, it gave way to entire insensibility, which terminated in death at four o'clock. In the evening of the same day, his remains were buried in the churchyard, amidst expressions of deep sympathy and sorrow—not only of the missionaries and their families, and their people, but of the inhabitants of the town at large. At the funeral the pall was borne by the Hon. John Manderson, custos of the parish; A. F. Robinson, Esq., collector of his Majesty's Customs; the Rev. J. Patterson, of the Scottish Missionary Society; the Rev. G. Robbins, Moravian missionary; and the Rev. Messrs. Burchell and Dendy, of the Baptist mission.

Thus terminated the life of one on whose ability, experience, and special mission, so much seemed to be suspended. This good minister of Jesus Christ was taken away in the fifty-fifth year of his age, and thirty-fourth of his ministry. He was born at Madley, the village immortalized as the scene of the labours of the illustrious Fletcher. Throughout his career as a minister of the gospel, he displayed unwearied zeal and fortitude; ever pursuing the path of duty, even under circumstances of extraordinary difficulty and trial. Those who best knew him, admit the following account to be just: —"His ministry was plain, perspicuous, instructive, forcible, affectionate, and fervent; adapted to awaken the careless, interest the young, comfort the mourners, and build up believers. In every circuit to which he was appointed, God blessed him, and made him a blessing. His acquaintance with the doctrines and discipline of Methodism was extensive and accurate; his zeal in propagating them great; and his courage in defending them was steady and uncompromising. His disposition was frank and unsuspecting; his heart was sympathising and tender; his mind, on the great subjects of the Christian ministry, was well informed; his knowledge of mankind was deep. His manner in the pulpit was solemn; his language always proper; the subjects of his discourses were well selected and various; and his appeals to the consciences of his hearers were pointed and pressing. To the young his ministry was especially useful. He was constitutionally sanguine; and in his endeavours to benefit others, he both expected and attempted great things. Some

of his chapel building schemes have proved unsuccessful; but, while the prudence of several of his plans may be questioned, none who knew him can, for a moment, doubt the purity of his motives. As a friend, a husband, and a father, he was faithful and affectionate. To all the benevolent and religious institutions of our favoured land he was a liberal friend."

So warmly did he interest himself in the great cause of foreign missions, that he preferred the West Indies to London as a field of usefulness; and when entreated not to expose his life by going to Jamaica, he replied, "I count not my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus."

Though the delirium brought on by the fever prevented him giving a dying testimony, it is cheering to find that, only a few days before he died, he said to Mr. Simmons, while on their way to Savannah-la-Mar, "I have lived in all good conscience before God until this day. I have not known the hour when I have lost a sense of my acceptance with God; and there is not a moment but I am ready to enter fearlessly into the presence of my Maker, to give an account of my stewardship."

Intelligence of this mournful event spread rapidly through the island, throwing sadness and gloom over the several mission families, who were fondly anticipating a promised visit of the deceased, whose office and character commanded an unusually large measure of respect and affection. This painful stroke was followed by others of a similar kind. Several of the missionaries, in a few months afterwards, were called to rest from their labours, by which thousands of the people, for a season, were left as sheep without shepherds.

Thus were the hopes suspended on the successful accomplishment of the plans of the Committee suddenly cut off, just as they began to be realized—reminding us of the uncertainty of the result of even our most benevolent designs. His views of the Christian ministry were forcibly exhibited in the official sermons which he delivered to the missionaries while assembled in their annual district meeting. On that occasion he grounded his remarks on 1st Cor. iii., 10th and following verses. Observing that all Christians, and ministers in particular, were raised up in order to advance the work of God upon the earth—that the increase of the Church of Christ should be their great aim—that the materials of the building should be of the right kind, and each member be put and kept in his proper place, as stones in a temple. On the caution to ministers, he denounced those who enter the ministry without a Divine call; and urged ministers to take heed—*to their* PIETY, that it be sound, deep, scriptural—to their CONDUCT, that it be characterised by sobriety, self-control, justice, mercy, truth, and piety—to their SPIRIT, that it be meek, humble, kind, loving, zealous—to their MOTIVES, that they be PURE in the sight of God—to their DEPEN-

DENCE, that it be not in *self*, or any *creature*, but upon the Lord of Hosts alone—to their DOCTRINE, that it be the pure truth of God, scriptural, essential, suitable—to the DELIVERY of it, to seek out acceptable words, pure, correct, forcible language—to DISCIPLINE, that it be *strict*, yet administered with kindness, aiming at producing a right state of mind and heart in the offender. In addressing the PEOPLE, he called on them to take heed of—*weakening the hands of ministers*, by a worldly, carnal, captious spirit. To HELP MINISTERS, by aiding in instructing the ignorant, reproving the guilty, presenting a consistent example, making a right use of *influence*, and a righteous distribution of property. On the reason for such conduct, he remarked, that their work would be tried. By trials in this present life—by a death bed—and at the day of judgment—when, should the work be burned—how great would be the loss, even though the soul be saved; but if it should stand, how great the reward! He concluded by a most searching application, reminding his hearers that there is a possibility of aiding in the erection of the building, and yet being no part of it, except as scaffolding and rubbish, to be removed after the fabric is reared! With great power he plied his questions:—Are you a true Christian?—are you making yourself useful in the church of Christ?—Oh! meditate on the worth of the soul—the infinite love of God—the sufferings of Christ—the miseries of the wicked—the joys of salvation on earth, and eternally in heaven—the example of Paul, and all the illustrious servants of the Redeemer. Such are a few hints, jotted down by the writer, while listening, for the last time, to the voice of this faithful preacher of the gospel. His portly figure; his ease and command of his subject, and power over his audience, rendered it an occasion of much profit to the crowded audiences who were privileged to hear him.

After this melancholy event, the mission continued to advance, not only in extent, but also in the moral and spiritual improvement of the people. In a letter written by Mr Foster, towards the close of 1836, he remarks:—"The manner in which the people are spending this season of the year (the Christmas holidays), powerfully convinces us of the salutary influence of Christianity and civilization; for, although in former years this was a time in which drinking, dancing, singing, beating the gumbay, and other riotous exercises prevailed, there is now so little of any of these follies to be witnessed in this part of the island, that it appears to be only like the expiring gasp of heathenish practices. On the evening of the 24th (Dec.), I held a prayer meeting at one of our country places, and was assured that they had never known a Christmas eve to have been spent there in so quiet and peaceable a manner; not a sound of either riot or revel was heard in the neighbourhood. The meeting was held in the house of one of our members, who is a striking instance of God's sparing mercy and saving grace; for,

P. Samuel Del:

Keith & Gibb Lith:

BEECHAM CHAPEL, SANDY BAY.

though once gay and dissolute, he is now truly converted, and experiences the abundance of 'joy and peace in believing.' Three of the members of his family have also joined the society, and they are doing something for the still further spread of the Gospel, by collecting for the missionary cause. I am happy to say, also, that our numbers are increasing. When the losses by deaths, removals, and expulsions have been made up, our net increase will be about two hundred, not including those on trial—for which we thank God, and take courage. 'Our missionary collections in this town have been doing well; the amount brought in at our collector's meeting last evening, from their books, the produce of missionary boxes, and a donation of five pounds, was fifty pounds currency.'"

This shows most satisfactorily that this mission was in a state of prosperity calculated to stimulate the missionaries to "labours more abundant." The resistance of the fascinating scenes of the Christmas holidays, which were wont to carry them to shameful excesses, their delight in the means of grace, growing knowledge, morality, and piety, and their liberality in supporting foreign missions, all showed that a most gratifying change had been produced on them, through the preaching of the Gospel; and that, though a strict discipline was observed by those who were over them in the Lord, their numbers increased.

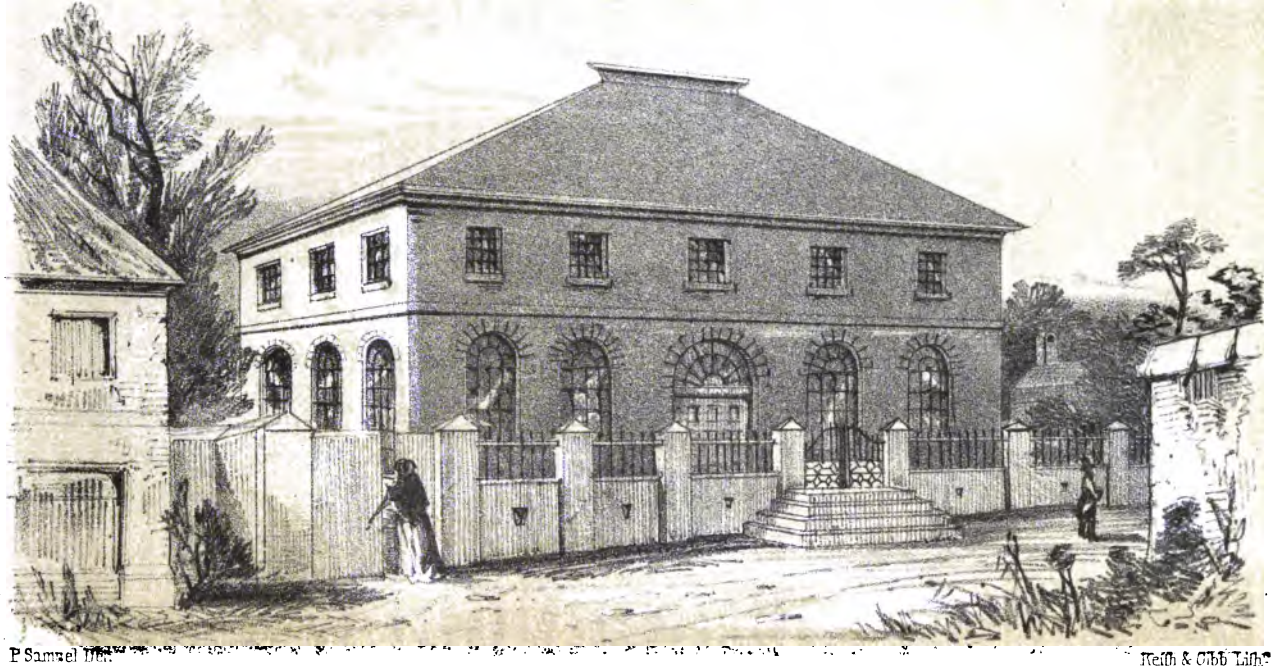
The labours of Messrs. Kerr, Edney, and Mearns, were owned by the Head of the Church. Mr. Edney succeeded in erecting a chapel at Maroon Town, which he named Mount Edmondson, and another at Sandy Bay, which is known as Beecham Chapel; it is a neat, light, and comfortable building of wood, on a stone foundation—it presents a pleasing contrast to the hovel which used to shelter the congregation previously. The writer attended a missionary meeting here, and was delighted with the large attendance, deep interest, and liberality of the people in supporting the mission fund, in order to send the Gospel to the regions beyond.

During 1841 and 1842, Mr. Edward Fraser was left alone in this circuit, on account of the inadequate number of missionaries in the island. A few of the neighbouring brethren gave what assistance they could. It was with great pleasure that the writer made a few visits to Montego Bay for this purpose: rarely has he enjoyed such sweet Christian intercourse as with Mr. Fraser and his excellent wife, whose solicitude to render all around them happy, has endeared them to the hearts of a large circle of friends.

In January, 1843, the Annual District Meeting was held at Montego Bay, when the state of the mission was thus reported by Mr. Fraser:—"Our supply of missionary strength in this circuit was, at the beginning of the year, reduced below complement. The want has, however, been relieved by occasional visits from the brethren of the neighbouring stations, to whose pious and acceptable labours, we are thankful to say, God has put a gracious seal, in the strengthen-

ing and refreshing of the souls of the people attending their ministrations. It cheers us that, by the popular delusion of *Myalism*, rife in the country parts of the circuit, our rural members have been very little affected." This *Myalism* is a species of *Obeah*, a pernicious African superstition, which was introduced among the people at this time by a number of Africans who were rescued from a slaver by a British ship of war, and located as apprentices on some of the estates. "The society at Montego Bay is adorned with some steady and sincere Christians, who have long borne the hallowed cross, evincing thereby their attachment to, and dependence upon Him, whose badge is that cross. To these have been added, by conversion this year, a few, over whom we rejoice, as hopeful specimens of exemplary piety, and usefulness to the Church of God. The members amounted to 593. At *Beecham*, the society is made up mainly of plantation people, who are evidently a superior sample of that class of the population of this island. Their attendance on the public means of grace, and willing liberality in support of their church and school, are gratifying. The place and people are altogether such as would encourage the principal attention and labour of a missionary. Number of members, 582. At *Mount Edmondson*, it is the day of small things; nevertheless, the little band on these mountains give practical proof of a lively interest in the religion so lately set up among them. The height and distance of the place, the toil of the journey, and almost daily raining as you ascend, render this station difficult to be served by a non-resident. Yet we have, considering its infantine condition, paid more than its share of the ministerial attention at our disposal this year. The members amounted to 85. Total church members in the circuit, 1260; candidates, 8; 2 Sabbath-schools — 133 scholars; 3 day-schools—280 scholars; 3 paid teachers; 18 gratuitous teachers."

To several of the missionaries this station has many endearing associations; and though the writer was only an occasional visitor, the remembrance of his visits is still sweet, and it will be long ere he can forget the kindness of the friends who used to greet him on those occasions, and especially their attention to the glad tidings of salvation which he preached to them.



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WESLEYAN CHAPEL, SPANISH TOWN.

CHAPTER IX.

SPANISH TOWN.

Description of Spanish Town—The mission commenced by Dr. Coke—Mr. White—Mr. Ratcliffe—Death of Mr. Adams—Mr. Binning—a Society formed at Old Harbour—Messrs. Crofts, Young, and Barry—a new Chapel erected in Spanish Town—Mr. Kerr—a Chapel built at Old Harbour—Persecution—Prosperity—Messrs. Edmondson and Harding—Mr. Chapman stationed in St. Thomas-in-the-Vale—a Chapel erected at Lintstead—Extent of the Circuit.

LOOKING west of Kingston from any convenient eminence in the city, the eye ranges over the vast plain of St. Catherine, bounded on the north and west by the mountains of Liguanea, St. Johns, and St. Dorothy, and intersected by numerous boundary-lines of sugar estates, and cattle pens or farms, richly adorned with the perennial foliage of orange, kenip, bread-nut, log-wood, cocoa-nut, and other trees and shrubs—all of which, however, yield the palm to the wild cotton-tree, some specimens of which, on the road between Kingston and Spanish Town, are of extraordinary dimensions. These arrest the attention of the traveller, excite his wonder, and invite him to turn aside from the fierce heat and glare of the sun, in order to enjoy a temporary shelter under their cool and ample shades, that he may gather a little strength to enable him to pursue his weary way along the burning plain. The action of the sun fills the air with a thin vapour, which slightly veils the landscape, and blends its varied hues into a soft beauty and harmony rather to be felt than described. Fed by several tributary rivers and streams, originating in the mountains which enclose St. Thomas-in-the-Vale, the Rio Cobre winds its way through rocky beds and chasms in the mountains, and, after meandering through the plain in an easterly direction, reaches the sea at Hunt's Bay. On the banks of this river, and about twelve miles west of Kingston, stands the metropolis of the island, founded about the year 1520, by Diego, son of Columbus, the illustrious discoverer of the New World. Its original name, St. Jago de la Vega, was exchanged by its English captors for that of Spanish Town.

Though far inferior to Kingston in point of population, business, and general interest, it is the seat of Government, and the periodical or occasional resort of those who may be termed the aristocracy of the island. The houses of the inhabitants are of a miscellaneous character, ranging from mansions of the first class down to the most miserable sheds in which human beings may submit to take shelter; and these frequently are to be seen side by side,

forming the most grotesque contrast, and distinctly revealing to the beholder the taste or circumstances of the tenant. Here, it may be emphatically said, the rich and poor dwell together, yet maintaining the widest distance from each other in everything that is calculated to generate a spirit of equality or congeniality of views, feelings, tastes, circumstances, or sympathies. All regard to order, uniformity, or architectural rule, is utterly set at defiance in the erection of a large number of the dwellings. Each proprietor consults his own taste or whim, regardless of anything like plan in the formation of streets, lanes, or rows.

The centre of architectural attraction is the square formed by the Government buildings. On the west side is the King's or Government House, erected at an expense of £50,000, and paid for by the contributions of the wealthier inhabitants and proprietors of the island, and regarded by many travellers as the most superb affair of the kind in the British colonies. This range contains not only the residence of the Governor, but also the Council Chamber, Court of Chancery, and a variety of subordinate offices. On the east side, directly opposite, the range consists of the House of Assembly, the Speaker's Chamber, the Court-House, and Jury-Room, and underneath these, on the ground floor, are several offices for the Provost-Marshall, Registers of the Court of Chancery, and Clerks of the Crown and of the Courts of Law. In the erection of these thirty years was spent, as the money came only by instalments, which regulated the progress of the work. The north side is taken up with two sets of buildings, separated by a semi-circular colonnade, in the centre of which there is a handsome open temple, with a marble statue of Admiral Rodney, erected in commemoration of his famous victory over the French fleet, under the command of Count de Grasse, in 1782. It was executed by Bacon, and cost 3,000 guineas, Nor was this the only public reward of his successful defence of the West India Islands; the thanks of both Houses of Parliament were voted to him, his officers, and seamen. He was appointed Vice-Admiral of Great Britain, and also raised to the peerage, by the title of Baron Rodney of Stoke, in Somersetshire. So popular did he become in Jamaica, that half of the horses, and a large number of negroes' donkeys and dogs, were honoured with his name, as if the English vocabulary afforded so few names for bipeds and quadrupeds that *Rodney* must serve for a host! At one end of this range is the Arsenal and Guard-House, and at the other the offices of the Island Secretary. On the south side there is a range of magnificent rooms for public amusements, parochial offices, and a savings' bank. The centre of the area is railed in, and laid out as a garden, intersected by gravel walks, with a variety of select trees, shrubs, and flowers—all kept in excellent order, and accessible to the principal inhabitants of the town. The Cathedral is a noble building, and reminds one of similar religious edifices in the mother country. The interior is sombre, and well

supplied with sepulchral monuments of departed greatness, among which are the tombs of several governors, proprietors, and merchants. The Barracks, Baptist and Wesleyan Chapels, the Hospital and Workhouse or Prison, are among the most prominent public buildings. Like Kingston, the streets are unpaved, irregular, and by no means kept in a state likely to gratify a stranger, or render his street walks pleasant. The population amounts to about 10,000 of all classes and colours, many of whom live in the extreme of even Jamaica gaiety, frivolity, and sensual indulgence.

In 1791, Dr. Coke having landed at Montego Bay, preached, and set out for Kingston, *via* the north side St. Ann's and St. Thomas-in-the-Vale. Passing through Spanish Town, he remarked, "On our arrival at Spanish Town, I found a strong desire to bear a testimony for Jesus Christ in this benighted place, and for that purpose made various applications for a room to preach in, but in vain, till at last a tavern-keeper told me that his long-room was at my service. It was now too late to send notice round the town, so I deferred my attempt till another time." Thus we find that the Doctor regarded this as a benighted place, and in need of the light of pure Christianity, though it was the most civilized place in the island.

In the following year he again visited Jamaica, landing at Kingston. He lost no time in going to Spanish Town, taking with him Mr. Brazier, who had arrived only a few days previously. He writes—"In the evening I appeared in the long-room of the tavern, according to the before-mentioned permission, having previously sent notice round the town. When I entered, I found it nearly filled by the young bucks and bloods (as we used to term the debauchees at Oxford), and not a single lady was present. Soon afterwards many of the coloured people of both sexes came, and filled the vacant places. During my sermon, the bucks behaved so rudely, that I observed, before I concluded, that, if any housekeeper would lend me a hall, I would preach again the next evening, otherwise I should probably be obliged to leave the place. 'Farewell, Sir,' said one; 'Good luck to you, said another;' and thus they went on till I withdrew, when Mr. Brazier and I consulted together on the subject. We were fully persuaded, from the countenances and behaviour of the coloured people, that the Redeemer's kingdom might be enlarged by preaching the Gospel to them, and that we ought not by any means to give up the point. Before bed-time, two gentlemen came to me at my lodging, and offered me their halls to preach in; but, alas! when I called on them next morning, they had been frightened by their friends, and both of them retracted their engagements. We were then determined to move on the true Gospel plan, 'from the least to the greatest.' Accordingly, we hired a poor cheap house (if it may be called by so lofty a name) in the outskirts of the town, of a mulatto, from month to month. Here I preached in the evening, to a considerable number

of people of colour; and, notwithstanding the poverty of the place, some of the bucks attended, and were ruder, if possible, than the night before. During the height of the noise, I felt a spirit which I think I never felt before, at least in the same degree. I believe it was a spark of the proper spirit of martyrdom. At the conclusion, therefore, of a pointed address to the rioters, I told them I was willing, yea, desirous, if the kingdom of Jesus could be promoted thereby, to suffer martyrdom; and my words seemed to have a considerable effect on their minds. I then published myself for the Thursday evening following; and on the following morning, after giving directions about making some wooden candlesticks, to be placed against the wooden walls, we returned to Kingston." According to his announcement, he returned to Spanish Town on Thursday evening, when he had a considerable number of coloured people, and some of the white rioters, whose conduct led him to address them pointedly at the close of the sermon, declaring it to be the intention of the missionaries to go forward, and to apply to the legal authorities for justice, if perseveringly insulted and abused; and that if no justice was to be had in Jamaica, he was assured of obtaining it at home. Early next morning he preached to an attentive congregation of coloured people, and enlarged on the nature of Christian discipline; and having bought some boards to be made into benches for the preaching-house, he left Mr. Werrill, but in returning to Kingston, his horse fell down with him on the road from sheer weakness! The day before he embarked at Port Royal for England, Mr. Werrill came to take farewell of the Doctor, and brought the cheering tidings that he had, for three days successively, preached there to peaceable and attentive congregations of coloured people, and that he had begun to form a catechumen class among them.

Thus was the foundation of the mission at Spanish Town laid in the midst of contempt and opposition: yet, however inauspicious in its beginning, it outlived every form of assault, and continued to prosper, through the Divine blessing, upon the faithful and prayerful labours of the missionaries who successively devoted themselves to its advancement.

As the mission advanced, and the number of missionaries increased, Mr. Wiggins proposed a division of it into sections or circuits, according to the uumber of the principal societies in the island, which were the following:—Kingston, Spanish Town, Morant Bay, and Above Rocks. When this arrangement was made in 1816, Mr. White was appointed to Spanish Town. This missionary was born in London, but, when a child, he was taken by his pareuts to the United States, and from thence to Kingston in Jamaica, where he received a liberal education. In early life he became a partaker of the religion of the heart, and joined the Methodist Society. While yet a mere youth, he was entrusted with the charge of a class, and exercised his gifts as a local preacher; and during the ten years'

persecution, through which the mission passed, and the chapel was shut up in Kingston, he maintained unshaken integrity and ardent zeal, continuing to preach the Gospel in country places, and to small assemblies in private houses. His judgment was clear and discriminating; his heart sincere, and his decision of character striking. In his life and conversation he exemplified the nature and reality of the religion he taught to others. He was thoroughly acquainted with Methodist doctrine and discipline, and maintained them mildly, firmly, and perseveringly, till the fatal day, when he, along with his wife, three children, a servant, and five of his missionary brethren, perished by the shipwreck of the Maria mail-boat, off Antigua, in the month of February, 1826. Of the society at Spanish Town, in 1816, he wrote:—"When I came to Spanish Town, I found the society only 65 in number, and the prospect in general far from encouraging. However, I have the pleasure to inform you, that we now have 78 members, 38 of whom profess to enjoy peace, and, I believe, nearly all are truly in earnest to work out their salvation. We think, if a convenient chapel could be procured about the centre of the town, that much good would result from it; and there are persons who offer to contribute towards the expense, if we commence the undertaking."

Mr. Ratcliffe succeeded him, and laboured with much diligence and success. The congregations were large, and deeply serious, and several respectable free persons of colour became members of the society. A valuable house was purchased, with suitable premises, and so altered and fitted up, as to form a neat chapel, and a dwelling for the missionary. The zeal and liberality of the people in this undertaking, gave the missionaries great encouragement to pursue their important evangelical work among them.

Mr. Ratcliffe, having laboured with great acceptance, was succeeded by Mr. Adams, who, after some delay, obtained a licence at the Court of Quarter Sessions. As some base young men of colour had been disturbing the public services, Mr. Ratcliffe asked the Bench how the evil could be remedied. The presiding magistrate observed: "All places of religious worship that are sanctioned by the law, as your chapel is, are under the protection of the law; and, in case such grievances occur again, give charge to the town constables to commit them to prison." Mr. R. remarks on this: "It ought to be recorded, to the honour of the Governor, the Duke of Manchester, and the magistrates of Spanish Town, that, since the commencement of our mission in that place, nothing like opposition has been manifested." It is pleasing to note this, as a set-off to the opposite spirit and conduct of some magistrates in Kingston and elsewhere. On leaving this station, Mr. R. spoke of the people in the society, as "noted for their stability, and sound experience of Divine things."

Mr. Adams, being now legally qualified to proclaim the Gospel, endeavoured to make full proof of his ministry, not only in the

town, but also in the country, though his applications for leave to preach to the slaves on the estates were by no means successful. To enable him to enlarge his sphere of usefulness, the friends purchased him a horse, by private subscription, as the funds of the society were inadequate to meet the expense. However, this devoted missionary soon fell a victim to the fever. Only five days before he was seized, he wrote as follows:—"I am happy and thankful to say, that my health is good. I have not yet experienced any sickness. My wife has been very ill twice, but medical aid being procured, she recovered, and, I trust, her health is now established. We have had some increase in our society since I have been here, though not very considerable; but the members in general seem thirsting after holiness, and, I have reason to believe, 'God is with us.' Since I have been here, my mind has not been a little exercised; but I hope in God, and feel that he supports me. I hope to persevere in the work to which God has called me, with increasing diligence, and that my time and talents will all be devoted unto Him, to whom my more than all is due."

While he was penning these words, the angel of death was entering many a house around him, and cutting off numbers, particularly of the white inhabitants. On the 12th of August, 1819, he was seized with malignant yellow fever. Medical assistance was promptly called in. On the fourth day, favourable symptoms appeared, which gave a gleam of hope, but the day following, delirium came on, during which he was sometimes engaged as though with his trembling hands, he was delivering the elements of the Lord's Supper, at other times attempting to sing hymns. At the early stage of his sickness, "he was serene and resigned: he uniformly walked with God, and the cheering light of His countenance beamed upon His servant, while treading the vale of affliction and death."

Mr. Johnston, who, with his excellent wife, witnessed this death-bed scene, observed: "He said he had no hope of life, but felt his mind perfectly resigned to life or death, as God should think fit." This was on the 16th, and, on the 18th, he remarked: "His head was so much infected with the malignant contagion, that his reasoning powers were much interrupted; but, so far as he had power to think and speak, he gave evidence to all his attendants that he possessed the joyful hope of eternal life. He often spoke in a whisper, smiled, and pointed upward. At one time, he imagined himself in the act of dispensing the sacrament of the Lord's Supper, and mentioned the body and blood of our Lord Jesus Christ with great fervour. He was often engaged in fervent attempts to pray, and, one time said, with peculiar emphasis, 'Other foundation can no man lay, save that which is laid, the Lord Jesus Christ. Glory be to God! I am built upon it.' About eight o'clock in the evening of the 18th, his happy spirit took its flight. His corpse was interred in the churchyard of Spanish Town, by Mr. Hamilton, the Rector, who refused the usual fees, out of respect for the deceased."

Not only was his death lamented by the members of the society, but was noticed in the "Royal Gazette" of Spanish Town, and in the "Kingston Chronicle," in terms rather unusual. After alluding to his early history, and his arrival in the island, his character and conduct was thus noticed:—"The truly unaffected piety this gentleman evinced during the short time he has been resident in this community, and the diligent and successful discharge of his mission, have endeared his memory to an extensive circle, who will long regret the loss of so worthy and excellent a man. The liberty granted him by his honour the Custos, in April last, to preach and teach the Gospel, has never been more deservedly used by any; and it can justly be said, that, were such characters allowed to dispense instruction to the unenlightened throughout the island generally, that no alarm need be entertained that any improper doctrines would be disseminated among that class of persons. Indeed, he was formed in every view for the arduous duty of working that change in the minds of the slave population, so ardently desired by his Majesty's Ministers, as well as by the Legislature of this colony." Mrs. Adams lay ill of fever at the same time, but was able to see her dying husband the day before he expired, bearing her calamity with that fortitude inspired by the hope of the Gospel, which brings life and immortality to light.

On the removal of this promising missionary, Mr. Binning was called from Montego Bay to take his place. On his arrival in Spanish Town, he was kindly received by the Rector, and his honour the Custos; and he found great encouragement from many of the members being much alive to God, and athirst for the fulness of the blessings of the Gospel. The effects of Mr. Adams' life, labours, and triumphant death, were visible in their spiritual state. Mr. B. observed: "Our congregations are good, respectable, and deeply attentive. I enjoy much comfort in dispensing to them the bread of life, and find an increasing desire for their welfare. Yes, blessed be God! my heart is enlarged towards them, and I am frequently constrained to cry—

> 'Extend to these thy pardoning grace,
> To these be thy salvation shew'd,
> O, add them to thy chosen race!
> O, sprinkle all their hearts with blood!'"

He prosecuted his mission, with great comfort to himself, and profit to the people. Animated with love and zeal, the congregations continued good, while the members of the church lived in peace, unity, and affection for each other, desiring to grow in grace, and to walk consistently with their profession before the world. He remarked that, under the preaching, "that deep seriousness was apparent in almost every countenance; tears and sighs often intimated that the word was attended with Divine unction." In the band meetings and love feasts, the experience of the people was

simple, spiritual, aud affecting. He writes: "When listening to the people relating their Christian experience, I often think, if our dear brethren and friends at home could but hear them for a few minutes, it would fan their missionary zeal into a flame."

In 1821, Mr. B. found it necessary to alter and improve the interior of the chapel, in order to accommodate the gradually increasing congregations. The seats were cut narrower, and put closer together, and benches were placed wherever sufficient space could be found, in the aisles or corners of the building; but still the room was far too small for the nnmbers that attended. At the end of the year, the members in the society amounted to 235, whose spiritual progress was gratifying; their Christian experience was sound, deep, and Scriptural. The number of leaders was increased, and their piety and zeal contributed greatly to the prosperity of the mission.

At Old Harbour, about twelve miles to the south-west of Spanish Town, Mr. B. succeeded in commencing a minor station. Of the place, people, and prospects, he thus writes: "It is only small of itself, but contiguous to many large estates, which render it a place of considerable hope. There is a great spirit of hearing excited among them, and several of them are very piously disposed. A young man, lately from England, has been a leading instrument in this infant work, and he is likely to be a great blessing to them. Hearing of such an opening, I embraced the first opportunity of paying them a visit, and had the pleasure to form a small class, out of a number who had been meeting together for some time. There is every encouragement that could be expected in such a place, and, if properly attended, it will no doubt become a flourishing and useful branch of the circuit." Of the general state of the society, at the time he left the circuit, at the end of 1822, in order to labour in St. Ann's, he remarked: "I am happy to say, things are in a state of considerable prosperity. The congregations for several weeks previous to my removal continued to increase greatly, so much so, that the place was again quite too strait for us, and the word preached, as multitudes could testify, was evidently attended with unusual power. It was truly animating to see such crowds flocking to the house of God, with the profound attention paid to the word of life, and especially to witness the happy effects produced. During the quarter we had an addition of twenty-two members." Still, however cheering these statements were, the great mass of the inhabitants were without God, and without hope in the world. In the town, the regular attendants on the public worship of God, in all places of worship, did not exceed twelve or thirteen hundred, including the Established Church, Wesleyan, and Baptist Chapels. Thousands, especially of the slaves, were still unvisited by a Christian instructor, and so left to the grossest superstition, sensuality, and spiritual misery.

While Mr. Crofts laboured in the circuit, he established a Sunday-school, in the month of June, 1824, which soon numbered 105 boys,

62 girls, and 30 adults; in addition to which, Mrs. Crofts had a class of female catechumens on a week-day, a few of whom were admitted into church communion, having given evidence of early piety and consistent conduct. The little flock at Old Harbour was doubled, and a new station was opened at Halse Hall, in the parish of Clarendon, at the special request of the proprietor, Mr. de la Beche, which will be noticed in the account of the Clarendon circuit.

When Mr. Young was stationed here, in 1826, he was cheered by witnessing a revival of the work of God, which had begun to decline through the personal and family affliction of the missionary. Several new members were added to the Society in Spanish Town, and the infant cause at Old Harbour still afforded encouragement, though the poor people had no chapel nor any Sabbath assistance of the missionary. At Passage Fort, a small village about six miles east of Spanish Town, Mr. Y. preached once a-week, but he had little encouragement to proceed, as was the case also with Mr. Adams and Mr. Binning, who formerly visited its few benighted inhabitants, in hope of leading them to the Redeemer, but without success.

The ministry of Mr. Barry, who followed Mr. Young, excited considerable notice in Spanish Town. His pulpit talent was of an order calculated to please as well as profit the more intelligent of the community. The congregations were doubled; the people pressed into every corner of the chapel, and filled the piazza and lower hall. He observed, in April, 1828,—"I cannot avoid wishing that our people at home could witness the intense desire which prevails to hear the word of God. The impossibility of procuring seats, as well as the overpowering heat and crowding, prevent many from attempting to come to hear; and you would be pleased to see some bringing little benches, with the expectation of being able to find sufficient room to sit, happy in being fortunate enough to secure a space of nine inches square to stand on. I have been frequently obliged to invite ladies into the pulpit, and request the men of the Society to give up their seats to strangers. The prospect at Old Harbour continued to give encouragement." He remarked—"Several have joined us within the last few weeks. A lady there, a member of our Society, offers land for a chapel, and I intend to turn my attention immediately to it; indeed, a few pounds are already subscribed, and I think I could erect a chapel for £400 at the most."

The inconvenience felt from want of a proper chapel in Spanish Town was removed by the opening of one in the month of November, measuring 45 feet by 60 within, having galleries on three sides. The walls are of brick, which sometime afterwards were rent by an earthquake, which threatened the demolition of the building. From the lithograph of this place of worship accompanying this account, it will be seen that it is neat, plain, and respectable in appearance. But for the complexion of the worshippers, and the oppressive heat

of the atmosphere, the preacher is ready to imagine himself officiating in a comfortable Methodist Chapel in England. While this building was in course of erection, the people showed great diligence and liberality in giving and soliciting contributions towards defraying the expense. Increased prosperity was the result of this effort to meet the circumstances of the congregation. At the end of the year the prospect was very encouraging, both in Spanish Town and at Old Harbour, where the little Society was stimulated to effort in order to raise the means of erecting a chapel, by the success of their brethren in Spanish Town. In the circuits there were 610 members; of whom 6 were whites; 367 free coloured and blacks, and 237 slaves.

In the following year, Mr. Kerr being the resident missionary, a new station was taken up in St. John's Mountains, and a small Society formed. Ground was given for a chapel by a Mr. Huchison, and arrangements begun for proceeding with the erection. At Lime Savannah, in Clarendon, a temporary chapel was fitted up by Mr. F. Muir, and a class formed, which became the nucleus of an extensive circuit. The increase of members for the year was above 100.

In 1830 the chapel at Old Harbour was completed, through the exertions of the missionaries and the people on the spot. It measures 28 feet by 42, and may seat between two and three hundred persons. It is boarded and painted, and looks well among the numerous cocoa-nut and mangoe trees with which it is encircled, and shaded from the intense heat of the mid-day sun.

In common with all the stations in the island, those of Spanish Town circuit suffered from the insurrection in 1831–32, particularly in the country places. At Old Harbour attempts were made to destroy the mission. An unprincipled man laid information, before one of the magistrates, against Mr. Wilcox for preaching on the Lord's-day, and was soon afterwards called away by death, to give in his account to God. The attornies and overseers peremptorily forbade the slaves attending the chapel, which kept many away from dread of punishment. At Lime Savannah, violent measures were threatened, and the services put an end to for a long while. In St. John's Mountains the same spirit and conduct prevailed, so that, for a season, the storm terrified and scattered many of the flock, and tested the faith and patience of the pastors. In Spanish Town the members stood nobly forward, and contributed to the utmost of their resources towards making up the deficiencies occasioned by the sufferings and privations of the country members.

As the cloudy and dark day gradually passed away, the missionaries entered with increasing zeal into their work. In the town great success attended their ministry; and in Old Harbour, Clarendon, and Vere, towards the close of 1834, they were invited to enter more fully into open doors of extensive usefulness. In the prospect of terminating about three years' labour among this people, Mr. Corlett wrote—"My ministerial path among this people has been

brighter and brighter. The first year, we had prosperity; the second, more and more, and this year has been more abundant. Nearly six hundred have been added to the Society throughout the circuit. About forty or fifty pious and gifted persons have been raised up, who are found qualified to help, in subordinate offices, those who through grace have believed, and many young persons are growing up in the courts of the Lord's house, who will, I trust, in their day, be a seed to serve Him. We have been called, in some instances, to follow some of our best members to the house appointed for all living; but there was hope in their death, and they have left a testimony that they are gone to their Saviour."

In 1836 Messrs. Edmondson and Harding continued to prosecute this mission with great zeal and success. In the month of August, a new station was opened at Redhills, about eight miles from Spanish Town, among a population of free settlers, who were entirely left without instruction, unless they chose to go to Spanish Town for it. The prospect of having the Gospel brought to them gave them much pleasure. Mr. Harding began preaching to them under the shade of the mangoe trees. Mr. Martin, a leader who settled there, began a class, built a shed in which to meet, and the local preachers from the town supplied them with preaching on the Sabbath mornings. Throughout the circuit, abundance of work presented itself, but the number of missionaries was altogether inadequate to undertake it.

The late excellent J. J. Gurney held a service in the chapel in Spanish Town, on the evening of the 8th of April, 1840. The congregation was immense. Mr. Candler, another of the Society of Friends, addressed the people, from "Art thou in health, my brother," and Mr. Gurney expatiated on the spiritual manifestation of the Son of God: with great fervour and energy he urged the people to come to Christ. These peaceable men came to the West Indies to see, with their own eyes, the real civil, moral, and religious state of the people, with the benevolent intention of doing justice and showing kindness to all parties interested in the great change taking place in the colonies, by the abolition of slavery. Mr. Gurney, in his "Winter in the West Indies," thus reveals his unsectarian policy: "We always endeavoured, during our residence in Jamaica, to hold the balance even between the Baptists and the Methodists, the chapels of both denominations being freely offered to us. In the afternoon, a meeting was held, in pursuance of public advertisement, in the Wesley Chapel (Kingston), a house of vast size. The congregation was very large and promiscuous, consisting of persons of all ranks, parties, and colours. Much had the colony been perplexed and agitated by the strife of all parties; no wonder, therefore, that we felt it to be our duty to preach peace and charity, and to uphold the efficiency of evangelical and vital religion, as the radical remedy for all abuses."

Mr. Randerson, superintendent of the circuit at this time, was

delighted with the spirit and conduct of these good men. He remarked: "I am persuaded, they will be made a blessing whereso-ever they go. They told us that they were highly gratified with the state of education and religion, as far as it had come under their observation, and that it far exceeded their expectations."

The want of a sufficient number of missionaries, rendered it impossible to give due attention to the town and country congregations. As many of the members resided in St. Thomas-in-the-Vale, Mr. Paul, an aged local preacher from Spanish Town, visited them in 1833, and preached in the house of a Miss M'Catty. A grant of £60 having been made by the parent Committee, ground was purchased, and a temporary chapel erected in 1835. Mr. Chapman was stationed here in 1837, till which period one sermon on the Sabbath was the only service the people could have for a whole week. He established week-night preaching and prayer meetings, and a Sabbath-school, which was attended by many adults, who showed great anxiety to be taught to read. With much that was cheering, he complained that there was an overflowing of ungodliness among the people generally: that they seemed totally unconcerned about God, and, even among some who had been called members of society, there was a want of the vital principle of Christianity, and much remaining ignorance about Divine things. The house he occupied was at Russel Pen, contiguous to the chapel, and pleasantly situated.

In June, 1838, Mr. Sargeant succeeded Mr. Chapman. By this time the chapel was in a state of great delapidation, he therefore exerted himself in raising funds for the erection of a new one. Mr. Randerson, his colleague, entered heartily into the work: contributions came from all quarters and classes of the people. Messrs. Edbury and Lowndes gave a piece of ground, at the new township of Linstead, and a handsome subscription. The vestry of the parish voted £100, and the House of Assembly, £180; and operations were commenced, which were fully carried out by Messrs. Inglis and Whitehead, their successors in the circuit, the latter of whom was residing here when the writer paid his last visit to the station, in April, 1843. The chapel was completed in 1841; it is fifty feet by thirty, and cost £630. The members in the society amounted to 313. The population around was increasing, and the prospect encouraging. As the chapel is embosomed among trees, it has a pleasing appearance, but, of course, cannot be seen at any distance.

After several outposts had been cut off from the circuit at different periods, to form separate stations or circuits, it embraced the following, at the time the writer left the island:—seven stations, five chapels, two missionaries, two assistant missionaries, two local preachers, two day-school teachers, 1960 members, with about 3000 regular hearers, besides day and Sabbath-school children. The work, to be regularly attended to, was

sufficient to occupy the full time and strength of double the number of missionaries, but the mission fund would not warrant the addition of more labourers.

Under these circumstances, Mr. Whitehead wrote the Committee thus: "Notwithstanding the difficult and discouraging circumstances in which we have for some time been placed, we are still, upon the whole, improving spiritually, numerically, and financially. This is encouraging; but the efforts which, under God, have led to these results, have proved exhausting both to the physical and mental energies of your missionaries: they are efforts which cannot long be made, without sacrifice of health, and, eventually, of life also. In this circuit particularly, our circumstances are peculiarly difficult: the number of places connected with it, their distance from one another, the importance of the societies, and various local circumstances, render the circuit one of the most necessitous of the whole district. At Linstead, we have every prospect of a large and flourishing cause. Our congregations are continually increasing, and the chapel is already insufficient for the accommodation of the people attending it. It is frequently crowded to overflowing, and we already think of enlarging it. Our people here are a willing people; they have contributed according to their ability, and, in some cases, beyond their ability. I do not think there would be much difficulty in obtaining funds for its enlargement, as it is already so far finished, without one farthing of debt; but we are straitened to supply it. Permit me to speak boldly; you must help us, you must send us another man. The seed sown must be watered regularly, continually, judiciously; if not, it will perish; and thus, where we reasonly expected, by the blessing of God, and your assistance, to reap an abundant harvest of immortal souls, we shall have but a scanty gathering. I do not think that an additional preacher to this circuit would be any extra expense to the general fund, further than his passage out. To work this circuit properly, there ought to be four missionaries—two in Spanish Town, one at Linstead, and one at St. John's Mountains. I once more beseech you to remember us, and that speedily."

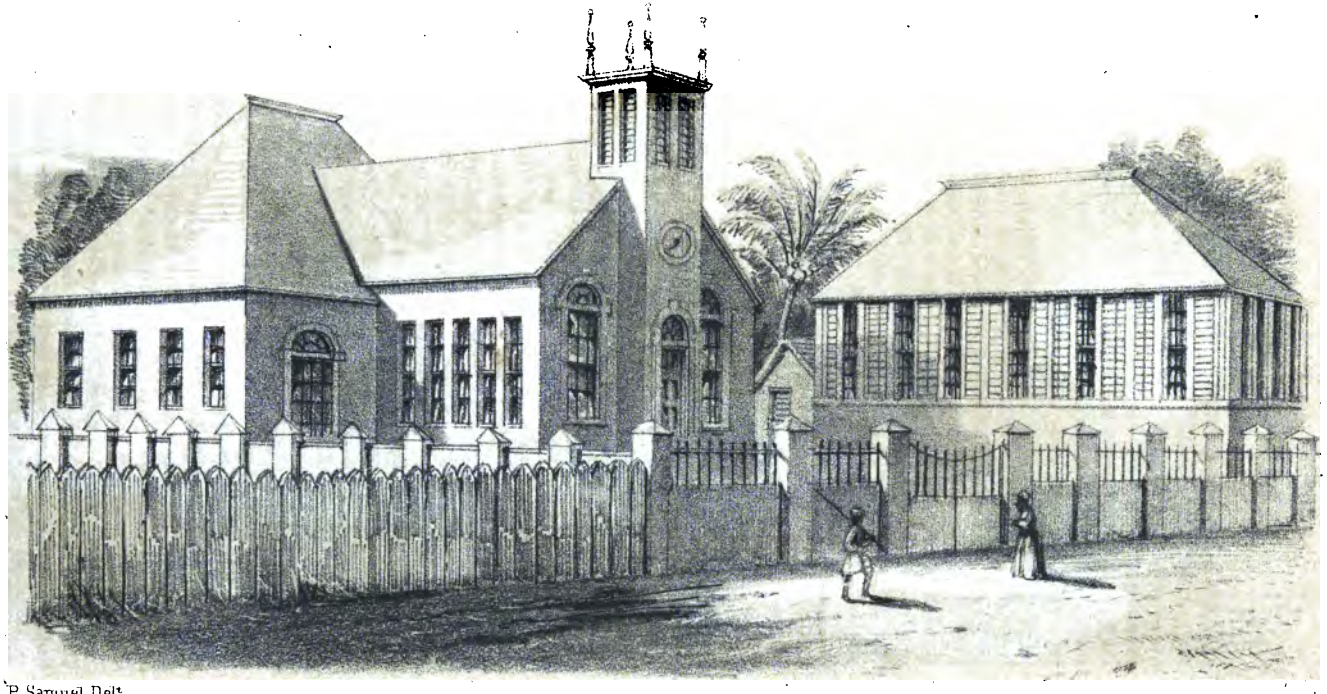
CHAPTER X.

MORANT BAY.

Situation and appearance of the town—Commencement of the Mission—Messrs. Williams and Campbell persecuted and imprisoned—Mr. Bradnack placed in favourable circumstances, labours successfully, builds a chapel—Mr. Burgar prospers in his efforts and dies—Mr. Wiggins—Messrs. Horne and Underhill—Mr. Ratcliffe—Mr. Hartley dies—Death of Mrs. Ratcliffe and children—Messrs. Johnstone and Duncan—Deaths of Messrs. Johnstone, Underhill, Parkin, Penman, and Barr—Messrs. Atkins and Whitehead labour with great success—Messrs. Rowden and Burrows—Account of Yallahs.

UNCERTAIN how long martial-law might continue in force, or when the missionaries might be placed in circumstances to hold their Annual District Meeting in Kingston, it was concluded that the writer should proceed to Bath, which had just been deprived of a resident missionary by the removal of Mr. Crookes. Accordingly, on the morning of February 3, 1832, we were up by half-past two o'clock, and busily occupied in adjusting ourselves and travelling gear, in order to get as far on our way as possible ere sunrise. Mr. Corlett took the lead to pilot us along the dark highway. The sky was spangled with myriads of stars, whose magnitude appeared enlarged, and their lustre heightened by the clear and cloudless atmosphere, which was gently agitated by a cooling breeze from the mountains. As we drove along the sea-shore, the silence of the morning was occasionally disturbed by the waves as they broke upon the beach, giving forth sounds grateful to the soul susceptible of being touched by the voice of nature, whispering the presence and power of Him who sits above the water floods. As we passed those parts of the road skirted by trees, we were sometimes almost bewildered by myriads of fire-flies, whose scintillations resembled the sparks of artificial fire-works, only their erratic and wayward movements showed that they were actual creatures, full of life and energy, performing their evolutions from an exuberance of conscious insect enjoyment.

On reaching Rock Fort we were challenged by the sentry posted at the archway, and our passport demanded; by help of a lantern, its authenticity being acknowledged by the officer of the guard, he gave orders to open the gate, and allow us to proceed. The silence and darkness around contrasted strikingly with the gleaming of bayonets and warlike aspect of the soldiers as the dim light fell upon them. Before daybreak, we were making our way through the Four Mile Wood, which was still very dark, from the thick foliage of the trees. This used to be the favourite hiding place of a famous



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MORANT BAY CHAPEL AND HOUSE.

robber, whose daring exploits spread dismay among travellers, and the inhabitants around, who were exposed to his depredations. His name was Bristol, or Three-fingered Jack: he had several associates in crime. A prize being set upon his head, his retreat was traced out by one John Reader, a Maroon, and a party who volunteered to accompany him. Jack defended himself with all the desperation of a perishing man. After receiving three balls in his body, he threw himself down a precipice forty feet deep. Reader instantly sprung after him, overpowered him, and cut off his head, and the hand with the three fingers, which gave him his title; these he carried in triumph into Kingston. His reward was a pension for life. Though we had no fear of a visit from such a Turpin as this, we felt some concern while threading our way along the edges of the hill where, on the side next the sea, there is nothing to keep one from driving headlong over. As the sun was about to rise, a thick bank of clouds skirted the horizon, the edges of which were brilliantly illuminated, while broad fan-shaped beams of light shot up high in the heavens, which soon died away into one vast field of sunshine.

During the heat of the day, we rested at our mission chapel at Yallahs, where we were regaled with humble fare, and made an ineffectual effort to obtain a little sleep on the chapel benches, having placed the gig cushions for pillows, and wrapped ourselves in cloaks. About 3, P.M., we resumed our journey, keeping along the seashore, instead of taking the road across the summit of the hill called the *White Horses*. We passed under the cliff, which is perpendicular and lofty, and being formed of a cream-coloured friable marl, the sand between the base and the sea is covered with masses and fragments which, from time to time, have crumbled down, rendering it a trial of skill worthy of a London cabman to thread his way between them without endangering one's neck, shattering the vehicle, or injuring the horse—evils to which Jamaica travellers are by no means strangers. This cliff is a celebrated sea-mark, familiar to all sailors who have visited this part of the world. Nothing special occurred till we got near the end of our journey, when, on crossing a small river, we were shocked at witnessing a number of black and coloured females, washing clothes in a stream near the roadside, under the shade of clusters of bamboos, almost in a state of nudity, the only covering with some being a pocket handkerchief around the middle. They seemed unconscious of anything being amiss, and appeared not a little amused, when the step of my gig broke off against the leg of a mule, whose wilfulness put it out of my power to avoid the catastrophe.

Morant Bay is thirty-one miles east of Kingston, in the parish of St. Thomas-in-the-East, and county of Surry. The harbour is considered one of the largest and most beautiful in the island. The anchorage ground is defended by a coral reef, and a battery, which render it safe for the shipping. Most of the houses on the bay are

built on elevated ground. The public buildings present nothing striking: the Church, Methodist Chapel, and jail or workhouse, are the most prominent. The profusion of cocoa-nut trees, interspersed with the plantain and bananas, give the whole a most West Indian appearance, by no means uninteresting. It is a painful fact, that most parts of it are unhealthy. The mortality of missionaries and their families here, has been greater than at any other station in the island, as will appear in the sequel.

In the month of April, 1802, Morant Bay was visited by some of the Kingston local preachers, one of whom, Mr. T. Warren, afterwards was called to the regular ministry, and still survives, though, from ill health, unable to discharge his wonted duties. The reception given them by many persons, encouraged them to proceed. Messrs. Fish and Campbell followed up their efforts. In July, a society of thirty members was formed, and, by November, they increased to ninety, with the prospect of still further success. Meanwhile, a spirit of persecution was awakened, as soon as some, who felt the power of the Gospel, refused to run any longer to the same excess of riot they used to do. The conversion of some coloured females exasperated those whose licentiousness blinded them to the pure truths of the word of God. The rabble were encouraged by their superiors to do mischief, the meetings were interrupted, and the preachers insulted. The magistrates refused to licence either them or the houses in which the services were held, and directed that, at the next Quarter Sessions, they should be presented as nuisances. However, this prosecution fell to the ground, as nothing could be proved them against contrary to the laws of either God or man; so that they continued their useful labours, and were supported under the opposition of the base disturbers of the worship of God, by witnessing several souls brought to salvation, through faith in the sacrifice of the Redeemer, till the sweeping Persecuting Act, mentioned in the account of Kingston mission, came into force.

Among those brought to God at Morant Bay, was Mr. Williams, a free person of colour, whose piety, talents, and acquirements, fitted him for acting as a local preacher and greatly promoting the interests of the mission. As soon as the Act was proclaimed, he gave up speaking in public, and determined to apply for a licence at the Court of Quarter Sessions.

On the 4th of January, 1803, accompanied by two other local preachers, he proceeded to the Court, and made application, on which the chief magistrate ordered them off, observing, "that they ought to be committed for daring to address the Court." The following evening, about twenty serious persons met together, sung a few hymns, engaged in prayer, and then retired, without any preaching or address being delivered. An information was instantly lodged against those who were at the meeting. The next day, Mr. Williams was seized, and taken before five magistrates. Several witnesses

appeared to testify, that, though Mr. W. did not preach a sermon, he actually *sung* and *prayed*, which their worships deemed to be identical, though Mr. W. endeavoured to point out the difference between singing, praying, and preaching, but without success. The trial elicited from the witnesses a clear testimony to the peaceable tendency of the doctrines taught, and duties inculcated on the people by Mr. W. Still this did not turn either the heads or the hearts of their worships in his favour. He was sentenced to one month's hard labour in the workhouse, and was immediately taken to prison. Though he was not chained and put to labour with the run-away slaves, the gaoler received directions to keep him closely confined in the gaol during the period fixed by the sentence. He was confined in a damp brick-paved room, calculated to destroy health and endanger life, in this very unhealthy locality.

He felt the presence and supporting grace of the Redeemer, for whose sake he was now in bonds. He did not murmur; his mind was preserved in perfect peace; and, after patiently waiting, he was suffered to leave his cell without any bodily injury,—though, at at other times, occasionally a sufferer from rheumatism. On the expiration of the term of his imprisonment, he was required to find bail for his appearance at the following Quarter Sessions, in order to be tried as the owner or possessor of a house in which praying and preaching had been conducted. To this he demurred, on which he was sent back to prison; and, after being confined another day, his prosecutors let him go.

No sooner was Mr. Campbell apprised of the imprisonment of Mr. Williams, than he travelled from Kingston to Morant Bay, persuaded that he was properly and legally qualified to preach to the people—who were now in affliction, being deprived of the help of Mr. W., and exposed to the insults of their enemies. Neither he nor Mr. Fish imagined that the act of the island legislature was intended to extinguish, or set aside the Toleration Act of the Imperial Government; but he was soon undeceived on this point. The first evening he preached, he was apprehended and taken before one of the magistrates, who questioned him closely. He produced his license, and was dismissed without compromise or conditions, as one clearly exempted from the penalties of the new act. For several days he continued to hold services and to preach without interruption. But at length he found that a fresh attempt was about to be made to silence him, on which he repaired to Kingston and took the advice of counsel. The legal gentleman whom he consulted assured him that his British license gave him full protection. He accordingly returned to the Bay, and resumed his public duties, which he continued till the 7th of February, 1803, when he was again seized and taken before four magistrates, among whom was the one who had already admitted that he was exempted from the penalties of the new act. On being questioned as to his authority for preaching, he produced his license, declaring that he had qualified

himself under the laws of England. On one of the magistrates giving it as his opinion that Mr. Campbell's license was not sufficient, and that he came under the penalty of the new law, Mr C. replied that he had not come before their worships without advice. He was then called upon to make his defence, on which he asked what law of the island was against his license. They replied that he might put questions, but they were not obliged to answer him; which led Mr. C. to remark, that, if that were the case, it was useless for him to say any thing in his own defence. He was forthwith committed to prison.

"In this abode of solitude, Mr. Campbell was not long confined; but, while he continued in prison, he was kept so closely that none but his wife and children were (during part of the time) permitted to remain in the room with him. Through the iron gratings of his windows, his friends were permitted to converse with him occasionally; and he found means, though thus immured, to exhort them to be stedfast and immoveable in the ways of God, and to look beyond the cloudy dispensation which then overshadowed them. From the consolations which he felt in his own soul, he was enabled to impart comfort to others, and to exhort them to hold fast whereunto they had attained, and to urge, undaunted, their way to eternal life."

The Supreme Court happened to be holding its sittings at this time, which induced Mr. Campbell to apply for a writ of Habeas Corpus, that he might without loss of time have his case decided. Accordingly he was taken before the Court in order to have his cause heard by the Chief Justice of the island and two assistant judges.

"Mr. Campbell's counsel pointed out, in a masterly and perspicuous manner, that he did not come under that description of persons which the law intended to forbid; but that he had been legally qualified under the laws of Great Britain; and he challenged the opposite counsel to produce any law of the island under which Mr. Campbell could further qualify to exempt himself from those charges which were now brought against him. The opposite counsel entered largely into those imaginary dangers which resulted from preaching to mulattoes and slaves; but, without attempting to bring home the charges upon Mr. Campbell, or to adduce any specific instances in support of the theory which he advanced. It was a declamation, which rather apologised for the law than criminated the defendant; and rested upon hypothetical possibility, without any personal application."

The Chief Justice deemed Mr. Campbell's license sufficient, but the majority of the Court were of an opposite opinion. It was sufficient that Mr C. was found guilty of having preached at Morant Bay. Nothing that could be said in his vindication availed; he was accordingly pronounced guilty, and punished according to the new island act. The validity of his commitment being called in

question, two days after this a hearing was given on this point, when it was clearly proved, from several adjudged law cases, that it was not valid, either in form or substance. The Chief Justice seemed to be of opinion, that the informalities and defects in the commitment were fatal to it; but again the other judges gave a different opinion. So that all hope of relief was taken from Mr. Campbell, who was taken back to his prison at Morant Bay, and kept in confinement till the term for which he was committed expired; when he repaired to Kingston and succeeded in obtaining a license at the Quarter Sessions held in the month of May.

Though deprived of their minister, the people at Morant Bay continued faithful in the midst of foes; and those of them who were able used to travel to Kingston to enjoy the ordinances of the Gospel—a distance of 31 miles! On receiving his license, Mr. Campbell, accompanied by Mr Fish, proceeded to Morant Bay. "They went at the time of the Quarter Sessions, and presented a written petition to the magistrates, praying for a license for a house in that place in which they had been accustomed to meet. At the same time, they observed that they had been duly qualified in Kingston according to the Toleration Act of England, but that they were willing to take the oaths again, if required. The petition was read, and returned by the chairman, with this reply, "The magistrates are unanimously resolved to grant no licenses!"

"Not satisfied with what they had already done, the magistrates now revived a branch of the prosecution, which had been dropped for the space of three months, and issued a warrant to apprehend Messrs. Campbell and Williams, and to lay them under a penalty of £100, which, according to their interpretation of the new law, they had incurred, as occupiers and possessors of the meeting-house, at the time of their being prosecuted for preaching."

A constable was repeatedly sent to Kingston to seize Mr. Campbell, who eluded his vigilance, as he was assured that the magistrates were resolved, not only to enforce payment of £100, but compel him to give such securities as were out of his power, or keep him shut up in prison. With the advice of his friends, he left the island altogether. to escape the perpetual machinations of such unreasonable and relentless men.

The persecuting law which led to such disgraceful proceedings being repealed, Mr. Bradnack repaired to Morant Bay, to cheer the afflicted flock, and help them out of the difficulties in which they had been placed. One of the first objects on his arrival was to endeavour to complete the erection of a chapel, which had been already begun. Wheresoever he applied for pecuniary aid, he was encouraged beyond expectation. Even from England, several unlooked for donations were received, and everything seemed to concur in favour of the object being carried to completion.

Not content with preaching at the Bay, Mr. Bradnack extended his labours to the neighbouring estates, towns, and villages, as far

as to Manchioneal. He was soon enabled to make a return of ninety-seven members, of whom two were whites, and ninety-five coloured or black persons. In January, 1807, he observed: "At Morant Bay, I have admitted fifty members this quarter, so that their number now amounts to one hundred and fifty-five. There are many places to which we have not been able to attend, for want of another preacher, and want of money to erect chapels. Through my illness, Morant Bay Chapel has been nearly neglected during some months past: for our funds being nearly exhausted, the work was at a stand, and we found no means of recruiting them, till my returning health enabled me to apply to our charitable benefactors. I have lately collected fifty pounds, and the tradesmen are again at work. The blessed work of God not only spreads wider, but it sinks deeper in the hearts of our members. We are constantly comforted with the enlivening declarations of those who are born of the Spirit, and made heirs of God, and joint heirs with Christ." On Sabbath, the 26th of April, the chapel was so far advanced as to admit of its being opened; on which occasion, Mr. Knowlan preached to large and attentive congregations, and continued to officiate at the Bay till the 26th of May, and then returned to Kingston.

The cheering circumstances in which the mission was placed was followed by great prosperity. Openings continued to present themselves on the estates, affording fields of usefulness too numerous for the time and strength of the missionary to enter into. In 1814, when Mr. White, who was employed at first as a local preacher, left it, he remarked: "It is confidently expected that, at Morant Bay, from its growing state, it will want a second preacher. I left this place early in November last, on Mr. Burgar's removal thither. It was then in a thriving state, and was likely to continue so. The number in society was somewhat more than six hundred, and I hear that it has been increasing and prospering in every respect since." In 1815, it was made a separate circuit, and Mr. Burgar was sent as Mr. White's successor. On the 10th of April, he wrote: "We have had about two hundred increase since my arrival, the most of whom are negroes. To say that they are all fully converted, is what I by no means believe; yet some are converted, many more are deeply serious, and all profess to have "a desire to flee from the wrath to come.

The conduct of Mr. Burgar was such, that not only did the mission greatly prosper in his hand, but prejudice gradually gave place to a favourable feeling among all classes of the inhabitants. Even some of the magistrates became friendly, and several of the leading inhabitants attended the preaching.

A transient reaction took place from the following incident:— One of the members of the society, a female slave, having died, her quarterly ticket or token of church membership fell into the hands of the overseer of the estate, who lost no time in showing it to a magistrate. Suspicion instantly arose that the missionary was organizing

a conspiracy among the slaves, to destroy the whites, and take possession of the island. A meeting of the magistrates and vestrymen was convened, and Mr. Burgar cited to appear before them. The ominous ticket was exhibited, bearing the alarming inscription, "The kingdom of Heaven suffereth violence, and the violent take it by force!" After several grave suspicions as to the meaning of these awful words had been expressed by some of their worships, one of their number, who had known something of Methodist Church polity in the mother country, observed, that, "though he was ready to admit that Jamaica was a lovely island, it would be going rather too far, in setting forth its loveliness, to call it "*the kingdom of Heaven!*" He then gave his brethren information of the practice of the Methodists, with regard to giving certificates of membership; and, on Mr. Burgar fetching a similar ticket, which his wife had received before she left England, their fears were dissipated, and the affair concluded by the Custos admonishing Mr. B. to "preach the necessity of *good works*, but to say nothing about *faith*, for that was dangerous doctrine for the negroes!"

This little cloud being cleared away, Mr. Burgar continued his labours with great acceptance, till the 15th of July, 1816, on which day he removed to Kingston, where the people received him with much affection, and fondly hoped that his ministry would be owned of the Head of the Church among them. But these expectations were suddenly terminated, for, only five days after his arrival in Kingston, he was seized with yellow fever—prompt measures were adopted, a favourable change took place, but, in a few days afterwards, the fever returned with increased virulence, and carried him off on the 1st of August. His death caused a great sensation; thousands accompanied his remains to the grave, with feelings of genuine sorrow. The news produced a corresponding effect at Morant Bay. At the next vestry meeting that took place, £100 was voted to his widow, as an expression of the esteem in which he were held by the magistracy and people, who had witnessed his conduct as a Christian missionary among them. He was a native of London, a decided friend to the doctrines and discipline of the church of which he was a minister. His career was eminently successful, though short, being finished ere he reached his twenty-eighth year.

In October following, Mr. Wiggins, having obtained a licence, laboured with much success. The morning congregations were large and attentive, and, in the evening, many white, and free brown and black persons attended, while the members of the church increased to 1246, by the close of the year. In 1817, the missionaries contemplated establishing stations at Manchioneal, Pomfret, and Port Antonio. 242 were added to the society, and many respectable white persons became regular hearers. The moral and religious improvement of the people advanced, according to the attention bestowed on them. The report of 1818 stated, that this was confessed by the leading persons of the community, who were wont to

view the mission with suspicion and dislike. In death, many of the members had given happy evidence of the reality of their faith, and hope of eternal life.

Messrs. Horne and Underhill having been appointed to Morant Bay early in 1819, they were licensed by the magistrates on the 21st of February, and the latter began his missionary work by preaching his *first* sermon in Jamaica at Morant Bay, on Sabbath the 8th of March. These devoted men entered upon their work with enlightened zeal, and prosecuted it with cheering success. Several influential parties treated them with attention, and lent assistance in various temporal matters. They reviewed the year with grateful feelings, observing that the piety and morality of their people were truly gratifying. The experience of numbers possessed all the evidences of a sound, sober, deep, and scriptural godliness; observing, that the acquaintance of the negroes with Divine truth was, in many instances, surprising, though scarcely any of them could read, and the only way they had of obtaining this knowledge was by hearing it from their ministers. The influence of the instruction given them was seen in a decisive moral change. Previously, the most inveterate habits of adultery, fornication, polygamy, and drunkenness, prevailed among them; but now temperance, uprightness, and godliness, were conscientiously practised by those who professed to receive the Gospel.

On the 27th of January, 1820, Mr. Ratcliffe arrived at Morant Bay with his family, just in time to witness the death-bed scene of Joseph Hartley, a young missionary, of amiable disposition and considerable ministerial promise, who had been appointed to the missionary work only about eighteen months previously, being then in his twentieth year. Mr. R. was alarmed on entering the room; he found him suffering from a relapse of fever. His mind was much affected; at short intervals his memory returned. On asking him the state of his mind, he replied, "Happy, very happy, bless the Lord." The next morning he was seized with a strong convulsion; sank into a stupor, and continued insensible till five o'clock in the evening of the following day, when he quietly expired. His superintendent remarked of him:—"Brother Hartley was, from the day of his landing till his death, not only under my care, but a resident in the same house with me; and justice obliges me to say, that in him the Church has sustained a great loss." Mr. R. observed:—"The death of a Christian missionary I have always thought had in it something peculiarly afflictive, not so much because remote from the much-loved spot of his nativity, or deprived of the sweet solace of parental attention during the hours of languishment and disease, but more particularly on account of the loss of those means which promised eternal life to thousands of perishing heathens."

To add to Mr. Ratcliffe's trial, Mr. Underhill's health was so shattered that he could give no assistance in a field of labour

embracing seventy miles of country, with 2,680 souls united in church membership, and looking to the missionaries for the attention essentially necessary to their spiritual advancement. To enable him to visit Bath and Manchoneal, the brethren stationed in Kingston, preached once in six weeks either at Morant Bay or Pomfret. Though his labours were exceedingly onerous, his mind was sustained by the success with which he was favoured.

For more than a year, death had been gleaning among the mission families throughout the island, and, ere this year closed, Mr. Ratcliffe was called to resign two of his children, and their much-loved mother, into the hand of the irresistible destroyer, while he barely escaped with his own life. On the 31st October, Mrs. R. was seized with fever, and, two days after, Mr. R. himself. Both were speedily reduced to utter helplessness, the one not having strength to move into the adjoining room to see the other. Mrs. R.'s fever being accompanied with violent hysterical affection, premature labour was brought on, and she was delivered of a son. After a short intermission, the fever returned with increased power—entire prostration followed. Mr. R. mustered his remaining strength, staggered into her room, on Monday, November 6th, about two, P.M., and had a last interview with her; in seven hours afterwards she was numbered with the dead, ere she reached her thirty-second year. Her first religious impressions were received under the Baptist ministry, in Northamptonshire, while on a visit to her uncles. The heart-searching sermons of the Methodists deepened her convictions, and led her to the atonement of the Redeemer for pardon. Her views of justification by faith, and the witness of the spirit, were remarkably clear, her experience deep and solid. Constrained by love to Christ, and the souls of perishing sinners, she gave up her friends and home, entered the mission-field, did what she could, and found a grave. About the same time, the Rev. Messrs. Cole and Stainsby, of the Established Church, were placed in the same mournful circumstances as Mr. Ratcliffe, both their wives being carried off by the fever.

The following year was marked by a recurrence of scenes of mingled joy and sorrow. Messrs. Johnstone and Duncan succeeded Messrs. Ratcliff and Underhill, entering fully into their labours, their encouragments, and their trials. It was a season of great toil and anxiety, to Mr. Johnston especially, who exerted himself beyond his strength in order to get a chapel erected at Bath. The result was a termination to his earthly labours. For some time his health was perceptibly failing, though he continued his labours till near the middle of September, when he was suddenly seized with fever, the news of which brought Mr. Duncan from Manchioneal, and Mr. Underhill from Kingston, to witness, and, if possible, alleviate the sufferings of the venerated and much loved missionary. A day or two after his arrival, Mr. Underhill became ill of fever. His constitution, already much weakened by former attacks, was unable

to grapple with it, and on the 24th of September he entered "into the joy of his Lord;" and, eleven days afterwards, he was followed by the excellent man whose sickness drew him to Morant Bay. Mr. George Johnston was a native of Berwickshire, and must ever be regarded as one of the best missionaries sent by the Committee to the West Indies. The following record, entered on their minutes on receiving the afflictive intelligence of the death of these missionaries, shew the regard they had for him:—"*Resolved*—That whilst the Committee must deeply deplore the above melancholy account (furnished by Mr. Duncan) of the loss which the mission has sustained by the removal of Messrs. Johnston and Underhill, they cannot but record upon their minutes the high sense they entertain of the upright, faithful, and zealous conduct of the late Rev. G. Johnston during the long period of eighteen years, in which he acted as a Methodist missionary in the West India islands. In every place he acquired the confidence and esteem of the public, and the warm attachment of the congregation and societies to whom he ministered. He was a man most truly devoted to the service of his great master; and, notwithstanding the increasing infirmities of his later years, which required him to moderate his labours, he continued a course of unabated activity, ever intent upon the advancement of the work in which he was engaged. To his colleagues in the ministry, he manifested uniform kindness and affection; and by all the societies over whom he was placed, he was looked up to as a father and a friend. His public ministry and pastoral conduct were always faithful, judicious, and well adapted to the state of society in the West Indies. During some periods of his mission in Jamaica he had to contend with powerful opposition, but he conducted himself in all respects as the servant of the Lord Jesus, and had the happiness to witness for years past opposition declining; the religious labours of himself and brethren highly appreciated by those in authority; and the most gratifying success in the conversion of souls, and the increase of our societies in that island.

"In the death of so excellent and experienced a minister, our West India mission has sustained no ordinary loss."

Mr. Underhill was a native of Staffordshire. He was a young man of considerable ability; his diligence in study, and his accurate acquaintance with methodist doctrines and discipline, qualified him to give sound instruction, and to manage the affairs of the societies committed to his charge with wisdom and discretion, which gained their confidence and affection. He finished his course in the twenty-seventh year of his age.

Mr. Duncan observed:—"In Mr. Underhill's death the Church has sustained a great loss. He was very attentive to the flock of Christ over which he was appointed, watching over them with all the affection and vigilance of one who was most feelingly alive to their welfare. The little society among whom he chiefly laboured, since he returned from America (whither he had gone for change of

climate, after his last severe illness at Morant Bay), bore towards him a great affection.

On Sunday morning last, whilst I was endeavouring to improve the mournful event among them, my voice was frequently drowned with their unaffected sighs and groans; and, after preaching, the weeping negroes frequently observed that they had lost a good father. In Kingston, Mr. Young preached a funeral sermon for these two excellent missionaries, from Phil. i. 23, to a large and deeply affected congregation, whose weeping on the occasion was quite overwhelming. Thus was their departure bewailed by those who knew them, both at home and in the West Indies.

These painful events placed the mission in a state of comparative destitution, in consequence of which the spiritual state of the people began to show symptoms of decay; frequently they were left without any preaching, on account of the want of missionaries; the field was large and white unto the harvest, but the labourers were few. Some improvement took place while Messrs. Kerr, Jenkins, and Beard were labouring here, between 1824 and the year following. Many of the free people of colour were zealous and useful; a great number of slaves were much devoted to God, and consistent in their deportment; and most of the head men on the estates within the parish were members of the society.

Little change took place in the mission till 1827, when death again swept away several from the mission family. Mr. Ratcliffe, Mrs. Crookes, and Mr. Parkin, were of the number. The latter was stationed at Morant Bay. He was born at Barnard Castle, in the county of Durham, and went as a missionary to Antigua in 1820, where he suffered severely from ill health, which compelled him to return to England for a year; after which he proceeded to Jamaica, and was appointed to Morant Bay. Though still far from being fully restored to health, he continued his labours till August 18th, when he received notice from Mr. Crookes, at that time stationed at Manchioneal, that Mr. Ratcliffe had died of fever at Port Antonio, on which he determined on going to sympathise with Mrs. Ratcliffe in her affliction; but that night a hurricane set in, which continued till the following evening, when another express arrived with the distressing intelligence that Mrs. Crookes was numbered with the dead, and that Mr. Whitehouse was so ill that his recovery was doubtful. Poorly as he was, he immediately set out for Bath, and the next day proceeded to Manchioneal to consign the remains of Mrs. Crookes to the tomb; after which he travelled to Port Antonio to see Mrs. Ratcliffe. No sooner had he returned home than he was called to attend a Special District Meeting in Kingston. On his way back he stopped at Yallahs to preach on the Sabbath, being so weak as to be unable to go on to Morant Bay to do his Sabbath duties. After this, he revived and continued better till Sabbath, September the 9th. When at breakfast, he remarked that he had not felt so well for some time as he did then.

"At ten o'clock he read prayers and preached to a large and attentive congregation with great freedom, and announced his intention to preach a funeral sermon for Mr. Ratcliffe in the evening. He then baptized a child, and met three classes, but he was so ill that some of his friends felt alarmed, and Mrs. Parkin endeavoured to dissuade him from attempting to preach in the evening. However, he observed, 'That as he had published to preach the funeral sermon, and had received a letter the previous evening from the Rev. Mr. Trew, that, through the sickness of himself and curate, there would be no service in the church, and that he hoped the chapel would be opened that his people might have an opportunity of hearing the word of life, he should not feel himself justified unless he made the attempt.' When he ascended the pulpit he was very i.... He, however, sang and prayed; and gave out these words (forgetting to mention where they were recorded), 'I know that my Redeemer liveth.' He apologised, stating that he was unwell, and that nothing could have induced him to preach that evening but the death of his much respected brother, whose decease he would endeavour to improve to their profit. He spoke a few minutes from the text, and then added, 'Perhaps this is the last time we shall meet here below,' and read a letter he had received, stating the particulars of the death of Brother Ratcliffe. He soon concluded, and returned home."

The fever was kept at bay for a day or two by medicine, when it was deemed expedient to call in a physician, who used the most prompt and decided means, but in vain. His colleague seeing that he was dying, asked him "how his soul was, in reference to eternity." He answered, "Bless God, there is not a cloud upon my mind that can give the least cause for any doubt of my acceptance into his eternal glory." Soon after, he exclaimed—

"Worthy the Lamb that died," &c.

Mrs. Parkin said to him, "Fear not, my dear, God has brought us through many troubles and dangers, and he will not forsake us in this trying hour." "No," he added "bless God, he will never leave nor disappoint us, if we trust in him, but will bring us through all in safety." With great emphasis, he repeatedly said, "I know that my Redeemer liveth, and that I shall be happy with him for ever and ever." He continued in the same frame of mind, till six o'clock on Saturday evening, September the 15th, and then entered "into the joy of his Lord." On the following evening, his remains were committed to the dust, in a burial-ground about half a mile out of the town, which had been recently purchased for the members of the society; and, on the evening of the following day, his death was improved by his colleague, to a weeping congregation, from Numbers xxiii. 10—"Let me die the death of the righteous," &c.

Besides this devoted missionary, many useful members of the

church under his care died happy in the Lord that year, leaving a blessed testimony of their faith in the Redeemer, and hope of entering into his rest. The members generally gave proofs of their sincerity, and several were added to their number. The Sabbath-school was in an encouraging state, through the attention and zeal of the teachers, though the number of scholars was comparatively small. The conduct of some of the people in the early part of 1828 called for prompt and decisive exercise of discipline, which had a salutary effect on those who were expelled, and on the society generally. However, the want of a sufficient supply of preaching and pastoral attention, arising from the small number, the sickness, and deaths of missionaries, was much felt, and the evil was greatly aggravated by the civil bondage of the people, which allowed them no opportunity of attending the public worship of God, except once in two Sabbaths, while it entirely cut them off from week-evening instruction. From the death of Mr. Parkin till the appointment of Mr. Penman, the general state of the society was discouraging: the zeal and affection of many of the leaders and members greatly declined, while others, through old age and infirmity, were kept from the means of grace.

In 1830, death once more left them as sheep without a shepherd. Mr. Penman was cut off in the twenty-seventh year of his age, and fifth of his ministry. He was a young man of sound piety and great promise. After exercising his ministry upwards of two years in England, he was sent to Jamaica, where he arrived in March, 1829, and, after a useful career of about twenty months, was cut down at Morant Bay, on the 8th of November, 1830. For some time previous to his fatal sickness, he appeared to be more than usually serious and spiritually-minded, and left satisfactory evidence of having passed "through death, triumphant home."

About this time, the society sustained a heavy loss by the death of the circuit steward, Mr. Charles Robertson, whose consistent conduct, and active zeal for twenty years, contributed greatly to advance the interests of the mission. As a leader, he was one of the most successful in the island. His excellent wife, who died a few years before him, was like-minded. Both employed their talents and influence in the service of the Redeemer, and were universally respected and loved by the missionaries and the people, who, in seasons of affliction, witnessed and experienced their kind Christian offices.

During 1832, Mr. Barr was the resident missionary, and the writer, then stationed at Bath, frequently exchanged Sabbath-day's labour with him. Though considerable alarm pervaded St. Thomas-in-the-East during martial law, very few indications of insurrection among the slaves appeared. One poor fellow, a man of colour, a run-away slave, who was caught by a party of Maroons, while making a wooden bowl in the woods, was taken to Morant Bay, tried,

condemned, and executed, and his head, on being cut off, was fixed upon a pole, and set up on the Bay.

Great pains were taken by many of the whites to prevent the slaves attending the chapel, who also, in many instances, burned or tore down the thatched houses in which they were accustomed to meet for prayer on the estates; in consequence of which, the spiritual state of the society suffered declension. However, towards the end of the year, considerable improvement took place, especially among the leaders, both as it regarded their unity, affection, and zeal to do good.

Having removed to the north side of the island for some time, Mr. Barr returned to Morant Bay, in 1835. In October he was seized with fever, and died on the 17th. He was a consistent, pious, acceptable, and useful missionary.

At the time when the people were set free from their civil bondage, Mr. Atkins was alone in the circuit, with 2000 members under his care, owing to the paucity of missionaries in the island. Under feelings excited by his circumstances, he wrote to the Committee in 1838: "I must beseech you, send me help; nothing less than three missionaries can work this circuit, as it is, 'even if they are in labours more abundant,' to say nothing of the very numerous and important openings around us, to which I have been invited again and again. There is a fine feeling in this parish in our favour. The people are ripe for us. O, send some hard-working men to help us, and we shall soon reap a glorious harvest."

A few months after this appeal, Mr. F. Whitehead was sent to his assistance. They were greatly cheered by the good conduct of the members on the estates, which was highly commended by their employers. No bickerings about wages took place among them, but all seemed contented to go on with goodwill, as free labourers.

An attempt was made by some agitators from Kingston, in 1839, to injure the mission, but without effect. The congregations were overflowing, new stations were taken up at Port Morant and Blue Mountain Valley, at the former place a chapel was erected, and the chapel at Morant Bay considerably enlarged, towards which the people contributed most liberally, and the number of members greatly increased, which led to renewed and urgent calls for additional missionaries to carry on the work. Mr. Whitehead observed: "We do what we can, we travel beneath the burning rays of noon, and amid the pernicious dews of the evening, but we cannot do enough."

In the midst of these excessive efforts, Mr. Atkins was deprived of his excellent wife, who had a presentiment, on going to Morant Bay, that she should die there. Under this impression, she planted two young cocoa-nut trees in the chapel yard, and, pointing to the space between them, said, "When I die, I wish to be buried there." As the writer was taking a last look at these mission premises, the verdant plumage of these trees overshadowed the tomb in which her

ashes silently repose, till summoned back into life, on the resurrection morn, in hope of which her redeemed spirit passed into the mansions of light.

The following extract of a letter from Mr. Atkins, towards the close of the following year, though referring to the mission generally at this time, was specially applicable to Morant Bay Circuit:—"The mission cause is still prospering in Jamaica. The brethren are united in heart and hand in this glorious work, and the Lord is with them. At our several stations, the work is in prosperity, and our people are rapidly increasing in numbers, and, we trust, in piety. The fields are already white unto the harvest, and everything unites to tell us, that the time to favour Jamaica, yea, the set time, is come! I need hardly say how we are cramped in our efforts for want of men. 'The harvest truly is great, but the labourers are few.' When the grain is ripe, if it be not speedily gathered in, it is liable to perish. We forego ease, and endure fatigue, to secure it! yet thousands around us are destroyed for lack of knowledge! There is at present a general move amongst the people, an earnest seeking after more religious light and knowledge. We pity them, we pray for them, but our hands are full, we have more than we can do. Let it not be argued that Jamaica has its share of missionaries, compared with other parts of the great mission field. Look at the circumstances of this circuit, and Bath circuit, and other circuits in this district, and say, in what other place is it that two missionaries are placed in charge of upwards of three thousand members of society. It is not the climate only, but the excessive labour that has made Jamaica such a *grave* of missionaries. We have pressing invitations, and doors of usefulness thrown wide open, which we cannot—dare not enter, because we have already taken too much work upon ourselves—work that we cannot expect to endure any length of time. We heard the cry of our brethren for whom Christ died, 'Come over and help us,' and we went, reposing, as we have always done, confidence in you, and in Britain, that her sons would be sent forth amongst us—

> 'To spend and to be spent for those,
> Who have not yet our Saviour known.'

And now, how are we disappointed—our hands are made to hang down, and we could almost wish ourselves from this interesting scene of labour. Hundreds who have been encouraged by our expectations of help from you, who have always been the friends of the neglected and destitute, must be left to seek elsewhere what is out of our power to give. Of Jamaica, we say, 'Behold, now is the accepted time, behold, now is the day of salvation.' The present is superior to any opportunities we have ever had, and, if not seized, they may be looked for afterwards in vain. Friends of the mission cause, help us!'

When the writer visited this circuit in 1843, Messrs. Rowden and Burrows were the resident missionaries. The latter had taken up his residence near Yallahs, in order to attend more fully to the society there. At *Morant Bay*, the people generally were improving in knowledge of Divine things. The Sabbath morning congregations were overflowing, and deeply attentive to the word spoken—the members amounted to 1140. At *Yallahs*, the previous want of a missionary was much felt. *Port Morant* presented great encouragement. The conduct of the members was consistent, and their liberality exemplary. The progressive improvement of the people at *Blue Mountain Valley* was cheering—the number of members was 360. While at *Providence*, near the White Horses, a neat chapel had been erected, which was well filled with hearers—233 members were joined in church fellowship. The total number of members in the circuit was 2757, with a Sabbath and week-day school. The improvement since 1832 was everywhere apparent, but the want of a sufficient number of missionaries to do the work of the circuit, was discouraging to the brethren, and injurious to the people.

Though the station at Yallahs has never risen to importance, it has always been interesting to the missionaries who have travelled between Kingston and the stations lying to the east. It is an invariable resting-place in their journies, during the heat of the day. It is situated about twelve miles west of Morant Bay, and nineteen east of Kingston; and, though close to the sea, is remarkably dry and warm, which contributes to render it a favourite retreat for snakes, lizards, scorpions, centipides, mosquitoes, and sand-flies. Water melons, pumpkins, sweet and sour sops, papaw, and such productions as grow here, are of excellent quality. The houses on the bay are few, and the population small. No object in the neighbourhood requires to be particularly noticed, except the river, which is sometimes exceedingly dangerous, and, since 1815, few or no fish have been found in it, though all the streams and rivers in the island are remarkably well supplied with the finny tribes. This fact is noticed in the following extract from Mr. Barclay's work on slavery:—

"I have mentioned that every stream and rivulet in Jamaica abounds with fish, but Yallahs River, since 1815, is perhaps an exception. The dreadful storm of the 18th and 19th of October in that year, having swept away or destroyed every description of fish in it. This river, which, in wet weather, is the dread of travellers, has its source among the highest of the Blue Mountains, whence collecting its waters from a number of rugged glens in a mountainous district, where the scenery is beyond description awful and sublime, it rushes down its short course to the sea, with such impetuosity, as to carry stones of great size along with it.

"The unexampled rain that accompanied the storm or hurricane of 1815, the effects of which will be seen for ages, loosened the soil

on the hill sides, and repeated shocks of earthquake taking place at the same time, the ground in several steep places gave way, and slid down into the ravines. The torrent of water was thus for a time dammed back; but, forcing its way at last over these obstacles, it speedily swept away the earth, stones, and trees that obstructed its course.

"The works of many of the sugar and coffee plantations were destroyed, some swept away, and others buried deep under stones and gravel. The number of lives lost was considerable, and the case of a Mr. Smith and his family was particularly distressing. His house stood on a small plain, at some distance from the river, which, however, overflowing its banks, and cutting a new channel on the other side, between him and the mountains, left him no means of escape. His house was carried away, and, when last seen, he was clinging to a tree with some of his family; they were carried away by the torrent, and their bodies so mangled, that only some of their legs and arms were ever found. A large iron bridge was swept away at the same time, not a particle of which has ever been seen since. Happening to be in Kingston at this time of the storm, and Yallahs River continuing for several weeks impassable—(several years elapsed before it ran clear)—I embarked in a coasting vessel, to return to Port Morant by sea. Passing off the mouth of Yallahs River, we were obliged to take a considerable offing, to keep clear of the enormous quantity of floating trees, which literally covered the water to a considerable distance, while the interior of the country bore scarcely less striking traces of the storm. The white chasms in the mountains marked the broken ground that had been carried away, and the usual green appearance of the forests being changed into a brown colour, they looked exactly as if they had been scorched with fire. Eight or nine sail of West India ships, and all the smaller craft of every description, in Port Maria, Annotta Bay, Port Antonio, and Manchioneal, were driven on shore and lost. In the county of Surrey, the crop on the ground, both of cane and provisions, was nearly destroyed, but the leeward parts of the island sustained little injury.

"It is worthy of remark, to how small a space these visitations are frequently confined. In the present instance, the centre of the storm passed from north to south, across the island, from Annotta Bay, down the course of Yallahs River; on the other side, at Spanish Town, about forty miles west, it was scarcely felt, and a vessel, off the Morant Keys at the time, about fifty miles to the east, experienced only a fresh gale."

The writer has often had perilous work in crossing this river, after it has overflowed its ever-changing banks; only a few years ago, both the river and the mountains on the north presented striking marks of the ravages of repeated storms, since the great one above mentioned.

The first intimation of a station being formed in the parish of

St. Davids, was given in the report of 1817, and the year following, four places of worship, instead of one, had been opened in Morant Bay Circuit. On Messrs. Horne and Underhill being appointed to this field of labour in 1819, they took licences for both the parishes of St. Thomas-in-the-East and St. Davids. On the 4th of April, they appeared before the vestry of the latter parish, and presented their letters of ordination, and other credentials, and requested permission to open a place of worship. After looking at the documents, and asking a few questions, the matter was referred to the rector of the parish, who fully approved, and expressed his wish that the services should be held at the same time as he had his in the church, which met the approbation of all the gentlemen present. Cheered by this success, preparations were made, and Mr. Underhill opened the preaching-house, a fortnight afterwards when he preached to a crowded audience, who listened attentively to the word spoken.

A few years before this, the attention of Mr. Burgar had been called to this neighbourhood by one of the members, a female of colour, who, though born in slavery, had been liberated in her infancy by her owner, Mrs. Geoghegan, a white lady, who also brought her up with care; her name was Catherine Harris, who, with her husband, a kind-hearted worthy man, were still alive when the writer paid his last visit to Yallahs. She was brought to God in Kingston, and became a consistent and useful member of the society; but, on her kind mistress removing to Pomfret, a property of her own in St. Davids, Catherine accompanied her, though greatly distressed at the loss of her religious advantages and friends. On being settled, she began to speak to her neighbours, and succeeded in raising a class, and bringing her mistress also to Christ for salvation, who took her servant for her spiritual guide. No sooner did this take place, than Mrs. Geoghegan fitted up her house with benches, called her neighbours together, and invited the missionary stationed at Morant Bay to come and preach to them. In two or three years she died, the property was sold, and the congregation was removed to a temporary house near by, erected for their accommodation. Mr. Underhill gave an interesting account of the conversion and death of an aged slave, named John Scott. Four score years had passed away, leaving him not only a stranger to God, but notorious as a drunkard, a swearer, and a thief. An aged female fellow-slave, who had been awakened to a sense of her sin and danger, and found redemption through the blood of Christ, no sooner felt the love of God shed abroad in her heart, than she endeavoured to bring others to the Redeemer for salvation. "She, like John, had grown old in sin, but, being brought to the means of grace, the spirit of conviction took hold upon her, and feeling the sentence of condemnation in her heart, she fled, by faith, for refuge, to the hope set before her, and found, by a joyful experience, that 'there is no condemnation to them that are in Christ Jesus,' and that 'the law of the Spirit of Life, in Christ Jesus, had made her

free from the law of sin and death." As she had formerly lived with John, after the custom of the country, she knew how deep he was sunk in sin, yet for his salvation she felt the utmost solicitude. "She began to pray for him, and to speak to him; for which labour of love she received nothing but curses and abuse for a considerable time; yet, still seeing him upon the brink of ruin, she could not give him up: but the more wickedly he opposed the counsel of God against himself, the more earnestly did she intercede with God for him, until at length the Lord, in answer to her importunity,

> "Spake with that voice which wakes the dead,
> And bade the sleeper rise."

With joy she led him to the house of God, where his convictions were deepened. She next took him to a class meeting, in deep anguish of soul; but the leader would not receive him, on account of his exceeding bad character. But she brought him again, and pleaded for him with great fervour; but still the leader continued sceptical about his sincerity, upon which the hoary-headed sinner fell upon his knees with tears, and entreated that he might not be rejected and sent away without instruction. Struck with the singular importunity of the aged supplicant, the leader asked why he wished to come to class, when, only a few weeks previously, he did all in his power to injure those who came? "Why," said he "me be a great drunkart, great tief, great sinner; me see some bad as me come, been saved—me want to be saved too." He came once after this, and was them taken sick; recovered—came twice more, and was then confined to his house entirely. His pious fellow-slaves visited and prayed with him, and urged him to look to Christ for the pardon of his sins. At length he ventured to hope for mercy, and cast his soul upon the atonement of Christ. "He could now say 'O Lord I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortest me.' He now began to exhort all his old companions, who came to see him, to break off their sins by repentance, before it was too late, and particularly his children; for these he expressed great concern, and affectionately exhorted them not to cry and grieve for him, but for their own sins, and to join the Society, and God would have mercy upon them, as he had mercy on him. In this happy state of mind he continued praising God, and preaching to all around him, until July 23d, 1818, when he slept to wake no more, until the morning of the resurrection." Such was an instance of the power of Divine grace, in saving one who was deemed "ignorant and wicked beyond all human hope of recovery; but with God nothing is impossible."

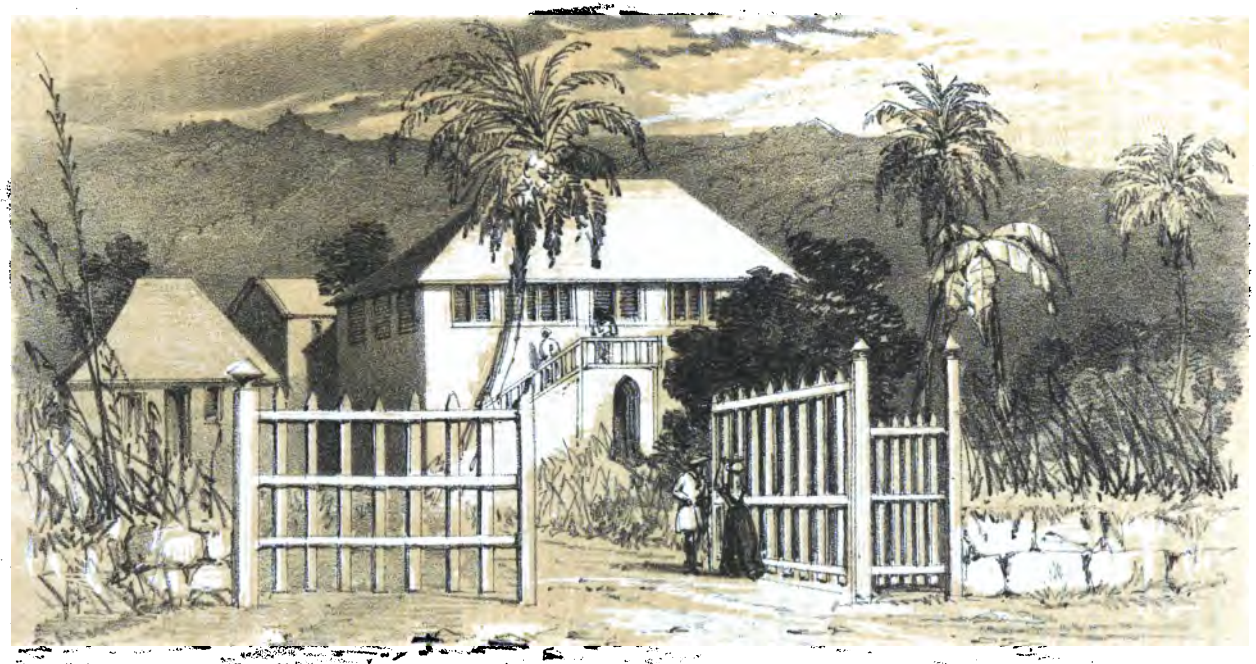
In 1820, when Mr. Ratcliffe was deprived of the assistance of Messrs. Underhill and Hartley, the former being compelled to remove to America on account of ill health, and the latter being

cut off by death, the brethren stationed in Kingston visited Pomfret or Morant Bay once every six weeks, in order to allow Mr. R. to visit Bath and Manchioneal. He observes—"This they have done to the great joy of our people, who otherwise would have been partly deprived of the ordinances; and it is with gratitude I remark that, under all the disadvantages arising from loss of ministerial labour and superintendence, God has mercifully visited the people with his presence, and added to their numbers far beyond my expectations."

In 1824, the Society was removed from Pomfret to Yallahs; a building having been purchased, which had formerly been used as an inn or tavern,—a sketch of which is given with this account of the mission. At the opening of this place the prospects were highly encouraging. The congregations were frequently much too large for the accommodation it afforded. The members amounted to 311; many of whom came from a great distance to hear the glad tidings of salvation. In consequence of which it was enlarged in 1825, and the Society continued to increase in number, piety, knowledge, and zeal. Three years later, the missionaries reported that the state of the Society was good, and afforded great cause of encouragement. The experience of the people was such as proved that the Gospel had not come to them "in word only, but in power," and that they had received it in the love thereof. From their state of civil bondage, they could attend only every alternate Lord's-day; but still their attention to the means of grace, along with their walk and conversation in general, was as became the Gospel of Christ.

Though the members had some trials to endure at the time of the insurrection, their innocency was made clear; and, by the kind providence of God, they were allowed to enjoy their religious services without interruption.

Lying betwen Kingston and Morant Bay, this station has been sometimes attached to the former as an outpost. This was the case in 1833, when Kingston was divided into two circuits, and called KINGSTON *North*, and KINGSTON *South*. The former, embracing the congregations at *Parade* or Coke Chapel, *Ebenezer*, and *Port Royal*; the latter, *Wesley Chapel*, *Yallahs*, and *Redhills*. At this period, Mr. Burrows spoke of his labours at Yallahs with considerable pleasure, and expressed his conviction that there was a great work to be done at this station. A spirit of hearing and enquiry had come upon the people; and if an active missionary could have been located among them, many would have been brought to receive the Gospel. About two years afterwards, the brethren stated, that it afforded them great pleasure to be able to say, with confidence, that the Society was doing well; perhaps, never better than then. The work of God was evidently going on in the souls of the people, and the chapel was much too small to contain the congregations. The number of members was three hundred and eighteen: and though there was an addition to this number of about one hundred and seventy in 1843, the want of a resident missionary was pain-



Yallah's Chapel.

fully and discouragingly felt. So many doors of usefulness were thrown open to the brethren, that their energies were spent, while multitudes remained but partially supplied with preaching and pastoral superintendence. This, however, was about to be obviated, by Mr. Burrows being appointed to reside at the station.

The writer having left Kingston early on the morning of the 21st of March, 1843, arrived at Yallahs to breakfast, where he was most hospitably and affectionately received by Mr. and Mrs. Harris, who were now rapidly descending the vale of life; but in conversation about the rise and progress of the mission in this locality, they became animated and deeply affected. This aged and worthy couple were among the earliest friends the writer met with in this part of the island, and had experienced their kind attentions every time he had occasion to rest here in his travels. Finding Mr. Burrows' residence was about two miles from the Bay, he was sent for, and came immediately down : as this was to be possibly the last interview, after about twelve years kindly intercourse, it was felt by each. Having proceeded to the Chapel, to take a sketch of the mission premises, we returned to Mr. Harris's : conversed on the ever changing circumstances of the present life—the hope of the Christian beyond the grave, and a portion of the Gospel of St. John, uniting in supplication for each other, that we might be preserved while in the world ; and, if not permitted again to meet on earth, we might be found at the right hand of the Redeemer, in that day when he shall gather together his elect from the four winds.

Taking an affectionate farewell of his friend and fellow-labourer, with whom he left England for Jamaica in 1831, and the two aged and tender-hearted Christian friends, whose kindness will ever keep Yallahs in remembrance, the writer drove off, amidst their unfeigned tears and earnest prayers that Divine Providence might guide him safely to his native land.

CHAPTER XI.

GRATEFUL HILL.

Scenery of St. Thomas-in-the-Vale—Origin of the mission—Grateful Hill Chapel built—First missionary meeting held—Prosperity of the mission—Mr. Whitehouse—A chapel erected at Unity—Abortive attempt to destroy Grateful Hill Chapel—Mr. Wedlock—Electric phenomena—Heavy rains—Emancipation of the slaves—Earthquakes—A negro family—Prosperity of the mission—Religious Tract Society's gifts—Baptist friends—A rude book-keeper—a temperance association formed—Agitation, re-action, and improvement.

HAVING passed through the first two years of our missionary work, with its mingled cares, hopes, and fears, we left Bath for Grateful Hill, in January, 1834, with feelings of deep gratitute to the God of all grace, not only for his sparing mercy, but also on account of the large measure of heartfelt enjoyment vouchsafed to us during a period of unusual excitement and danger to the mission.

The business of the Annual District Meeting having been terminated by the end of the month, the writer was detained in Kingston by heavy rains till Friday, February 7, when, with his family, he set out for his new station in St. Thomas-in-the-Vale. After leaving the city, we drove northward, through the plain of Liguanea, for about seven miles, passing Half-Way-Tree, leaving several pens and small settlements on the right and left of the road, and meeting with many individuals and small groups of negroes, with head loads of ground provisions and poultry, and a goodly array of donkeys on their weary way with well-filled panniers, the products of the mountain provision grounds and gardens, for the supply of Kingston market. On reaching the foot of Stoney Hill, we rested for a short time at the tavern, and then commenced our slow ascent to the summit of the hill. On our way upwards, Constant Spring estate, situated on the right between the hills, gladdened our eyes with the refreshing verdure of its lovely cane pieces, contrasting pleasingly with the deep foliage of the hills with which they are hemmed in. On account of the night coming on, and the dews falling heavily, we were compelled to stay in the house of Mr. Sanches, on the hill, till morning. The cold during the night we felt to be severe, after being accustomed to the hot atmosphere of Bath. As soon as we had light to see our way, we descended the hill on the north side, leaving the estates of Golden Spring and Temple Hall on the right. We wound our way along the side of Wag-Water River for two or three miles, and having climbed a steep and narrow road, we pursued our journey along the mountain ridges, till we again descended to Cassava River, and rose on the opposite side to a considerable

GRATEFUL HILL CHAPEL & RESIDENCE.

elevation. We then threaded our way through many a tortuous path, till we arrived at our picturesque mission premises, perched on a hill, surrounded by innumerable hills and eminences of various sizes, and these again all encircled by lofty mountains rising on every side. The vast number of small settlements scattered throughout this hilly region, which is richly adorned with luxuriant vegetation, render it enchanting to the lover of nature, while the sugar and coffee plantations, pimento walks, and grass pastures, which abound on every side, contribute to heighten its rural magnificence. Travel in what direction you may, new features of loveliness present themselves in endless variety. Between the hills, springs, streams, cascades, and rivers abound, while every evening a thick white fog sets in, enveloping the whole vale, and reaching even the tops of the loftiest mountains, as if the whole were covered with snow. As it condenses on the leaves of the trees, or any substance of a lower temperature, it falls in large drops, and forms small streams, as if rain were falling from the leaves. So thick does it become, that the traveller, if not well acquainted with the roads, cannot find his way. Soon after the sun breaks forth in the morning, it gradually disappears, disclosing the tops of the mountains, then the hills, according to their elevation, giving the vale the appearance of a vast white sea, studded with lovely floating islands, displaying their beauties to the beams of the morning sun. Though this fog is so dense and drenching, it is not considered injurious to health. On all sorts of goods liable to rust or spot, it operates powerfully. Clothes, books, paper, and articles of steel, suffer rapidly from its corrosive and mildewing qualities. Its effects on the fertility and verdure of the country is striking: one leaving the dry hot plains of Liguanea, or St. Catherine, and ascending these heights, is amazed at the contrast between the apparent barrenness of the one, and the rich fertility of the other. The air also is so much cooler, that there is considerable danger of one taking cold or fever, by leaving the lowlands in the evening, and getting exposed to the chilling airs and dews of the night. For some time, our admiration of the scenery was kept in lively exercise by the ever-varying loveliness of the country. The only drawback to the pleasure of new comers, is the apparent danger of travelling: the roads being narrow, steep, winding, and crumbling. It is no uncommon occurrence, that the soil gives way under the feet of the horse, just over a dangerous declivity, in which case both horse and rider must just save themselves as they can!

The dwellers in this vale were first visited by the ambassadors of Christ through the entreaties of some of the inhabitants, who used to travel to Kingston to listen to the glorious Gospel of the blessed God, at Coke Chapel. Having "tasted the good word of God, and the powers of the world to come," they thought of their perishing friends and neighbours who knew not the Lord, and besought the missionaries to "come up and help them." In 1815, they could

take up the joyous language of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, and bringeth good tidings of good, that publisheth salvation." They were visited, and two small societies formed, one at Grateful Hill, and the other at Unity, a distance of about four miles. The year following, the missionaries observed: "Though the societies are small, yet we have cause to believe that they (the members) are truly pious, and earnestly contending for the faith once delivered to the saints; and, had they been favoured with the constant labours of a missionary, doubtless, their increase would have been considerable."

A piece of ground having been given by one of the members, Mr. S. Rogers, at Grateful Hill, a chapel was erected, and opened in January, 1818, which gave an impulse to the good work. The congregations became large, serious, and attentive, and evidences of genuine piety appeared among the people, while several new openings presented themselves. Mr. Hudson, who was stationed here in 1819, thus expressed his circumstances and feelings: "I thank God, his hand has been with me. Though in the solitary mountains, I find the consoling and supporting presence of the Lord. I am happy to be where God would have me be, and would rather be an humble missionary, calling sinners to salvation, with one meal a day, than in any other station. I feel my heart in the work, and I am sure that work is of God, from the wonderful effects produced on the minds of the poor negroes. We have a beautiful little chapel on Grateful Hill. O, how would you and the dear people at home be affected to see the negroes coming over the hills for miles on the Lord's day, making the woods resound with the praises of God. On the Lord's day our chapel is crowded with attentive people: they seem as if they would eat the word. We have had an increase of seventy souls in eight weeks, and still the prospect brightens. I have had the pleasure of seeing many die happy in the love of Christ. Thanks be unto God, who maketh us to triumph, and spreadeth by us the savour of his knowledge in every place."

A growing concern about Divine things appeared among the people, many of whom came from great distances to hear the word of life, which gave great encouragement to the brethren to go forward in the prosecution of their important work. About two years after this, the prospects of the station still continued to brighten. Many of the proprietors and overseers of the neighbouring estates, on witnessing the effects of Christian instruction on their slaves, were constrained to confess that its tendency was to make them far better servants; and also, that masters ought to feel an interest in promoting, rather than hindering, the labours of the missionaries. The increasing seriousness of the hearers, and the earnest enquiries which many made after instruction, inspired the hope that God would give his blessing to the instituted means of grace, and that, with the increasing attendance, great good would be done. At this

time there were 479 members in the Society. From the peculiar circumstances of the people, it was found difficult to raise an efficient Sabbath-school. Still, among those who did attend, there was a spirit of emulation shown in seeking acquaintance with the word of God. They were "storing their memories with selections from the sacred Scriptures, and from hymns; while great pains were taken to instil into their minds, by catechetical instructions and familiar remarks, the first principles of the religion of Christ."

In 1823, in consequence of the increasing congregation, Grateful Hill Chapel became far too small, which prevented the growth of the Society. At Unity, the members increased to 203, most of whom showed a spirit and conduct consistent with their Christian profession. The openings on the properties around the neighbourhood were many, and some cases were of a very pressing nature. Most were anxious to obtain the benefits of missionary instruction. Magistrates and managers were not only favourable, but lent such assistance as they could to the missionaries, in order to carry out their plans of usefulness.

On the 18th of October, the *first* missionary meeting was held at Grateful Hill, an account of which was given by Mr. Young, who was stationed at Stoney Hill at the time. His notice of this interesting circumstance is as follows:—"A Branch Missionary Society was formed this evening at Grateful Hill. The Rev. Mr. Ratcliffe was called to the chair on the occasion, and the meeting was addressed by the Rev. Messrs. Binning and Barry, and also by Mr. S. Rogers and others. The chapel was so crowded that several were prevented from getting in; but many of the negroes being most desirous of hearing, climbed upon the roof, which, being under repair, afforded them several peep-holes, through which they could see the speakers. The scene was, therefore, as novel as it was interesting; for eyes darted through every aperture, and human countenances supplied the place of covering to the roof, which were sad or enlivened according to the subject of the speaker. Mr. S. Rogers, in addressing the meeting, observed that the missionary cause ought to be supported by the people of Grateful Hill, as to that cause they owed their very all; being miserable, ragged, and without hope, before missionaries came among them; but, since these men had come, they were happy, improved, and had a blessed hope of heaven. He then said, 'Grateful Hill Society, who sent these servants of God to us? We did not collect money and send to England for them:—No; but they were sent by Christians in that far country, who beheld us in a state of great wretchedness, who pitied us and sent us help. We ought, therefore, to consider that, as we have so freely received, we ought as freely to give,—that the same blessings may be sent to other heathens which have been sent to us.' The collection amounted to £5, and the sum of £40 was immediately entered upon the list of subscriptions, and much more would have been obtained, had the people not so very lately subscribed towards the

enlargement of the chapel. I am fully convinced that missionary meetings in this country are of great importance, inasmuch as they not only secure a hearty co-operation with the Parent Society, but give much information which our people could not obtain through any other medium, which tends greatly to raise the tone of Christian feeling among them."

Concern for the salvation of those who are destitute of the Gospel, is one of the most pleasing indications that its influence has been felt in the soul. Sound conversion generates the missionary spirit; hence the interest taken in the missionary enterprise by all whose hearts have been touched with sympathy for the miseries of a sinful and perishing world; and the happy reaction of such views and efforts on the piety and happiness of those who heartily do what they can to make the Saviour known. Such was the case with the people at Grateful Hill. The year following this meeting, it was stated:—"The congregation and Society are rapidly increasing at this place; and the members appear not only to feel a more lively interest in the extension of religion, but to grow in grace. The influence of which has extended to the inhabitants in general, so much so that many respectable inhabitants, unconnected with our Society, acknowledge the greatness of the moral change in this part of the country; while at Unity, both the congregation and the society advanced in numbers and the conduct of the members, with few exceptions, was consistent with their profession. A new station was taken up at *Highgate*, which gave encouragement to the missionaries. Throughout the circuit, the members amounted to 740, of whom six were whites, 138 free persons of colour, and 596 slaves.

The same cheering success attended the preaching of the word throughout the next year. At Unity, a most gracious influence pervaded the society, and the prospect of an increase of members was never more pleasing. The chapel was enlarged, and put in a state of repair, which afforded accommodation to many who were anxious to attend. In addition to Highgate, Port Maria Bay was taken in by Mr. Whitehouse, who was in labours more abundant: travelling in every direction, and entering into every open door that presented itself, so far as his time and strength enabled him. Early in the year, the Sabbath-school was re-established at Grateful Hill; however, the progress of the scholars was retarded from want of a proper supply of suitable elementary books, which lack was in some measure met by a gift of some from "The Ladies' Society for the encouragement of the Education of Negro Children, and Children of Free Persons of Colour in the West Indies," of which society the Duchess of Beaufort was patroness. To which were added some from friends in the Dudley and Wednesbury Circuits. Mr. and Mrs. Whitehouse also taught a day-school on Mondays and Thursdays—the progress of the children gave great encouragement. At Unity, similar exertions were made to meet the mental,

moral, and religious wants of the young. A lady, a member of the Society, opened a day-school, and received as many as choose to come for instruction, without any charge, whether they were children or adults—the only condition imposed was a desire to receive instruction.

In 1827, through some circumstances, the state of the Society was not so satisfactory; among which, long continued rains were mentioned as operating unfavourably on the people, who were kept away from the means of grace. An adult class for reading the word of God gave great satisfaction: some of these pupils evinced a degree of ability to read and understand the sacred volume highly creditable to themselves. The prevalence of fever, after the cessation of the long-continued and heavy rains, detained many from the chapel during the early months of the following year. And through the ravages of death among the missionaries at some of the stations, the missionary could be with the people only occasionally on the Lord's-day, being called away to supply the places of deceased brethren, and leave Grateful Hill to be attended to by two local preachers, who diligently did what they could to supply his lack of service. At Unity, where the work had been checked, "God was pleased to revive true piety among the members. A number were added, who gave promise of doing well. A spirit of hearing was manifest, and the congregations became larger than ever they had been." At the close of 1829, it was observed of Grateful Hill:—That in the course of the past year, the Society had not been visited with any particular revival, but many of the members had grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ; six members had died; seven had been removed to other parts of the island; several had backslidden, still, forty new members had been received. While at Unity, the Society advanced in experimental and practical holiness, and the congregations continued large. The attendance of the children at the Sabbath-schools was much interrupted by continued rains; but this has ever been the case in this locality, when the rains are very abundant, and render travelling a difficult matter.

The chapel at Unity having fallen into a most dilapidated state, the congregations, during the rainy seasons, were miserably circumstanced from exposure to the weather, which led them to exert themselves in order to erect a new one. One of the friends gave a piece of ground at Fern Hill, not far from the old chapel, and, after considerable effort, a neat frame building was put up, capable of accommodating about 300 hearers. Scarcely had this been accomplished when the insurrection broke out; and, though no symptoms of rebellion appeared among the slaves located on the estates in the vale, a general fear and suspicion took possession of every mind, and for a while affected the working of the mission. Mr. Edney, who was stationed here at the time, had the satisfaction of stating in January, only about a fortnight after the insur-

rection commenced, that, in the Societies throughout the circuit, "*there was not a single negro who was not steadily engaged at his owner's work.*" "Such," he exclaimed, "is the influence of the grace of God on this degraded race!" And he added, "It is stated in the 'Kingston Chronicle,' that no member of the Methodist Society, in the parishes where the rebellion has been the most painful, has been detected; and some of them have even perished in the flames while striving to save their master's property from the general destruction."

During the latter half of the year previous to the insurrection, the people in the vale had suffered much from scarcity of food, and a fatal epidemic by which many were cut off. Still the work of God advanced; the public services were well attended, and the number of members greatly increased. And though there was peace throughout the vale, both during and after the rebellion, an attempt was made one night by a party of whites to destroy Grateful Hill Chapel. The mission family happened to be from home, but Mr. S. Rogers and his wife were in the mission house, in order to take care of the premises. One night Mr. R. was awakened by a strange noise, on which he awoke Mrs. R.,—both listened, still the noise continued, as if some one were working with a saw at one of the chapel windows. At last he arose, seized his musket, and called out "Who is there?" at the same time rushing towards the spot from which the noise came. He opened a door, and sprang to the brow of the hill, discharged his piece, the parties instantly disappeared, and no further attempt was made to injure the building. After this incident, parties were formed to guard the premises, who were to be ready to muster at the sound of a shell, which was to be blown when any danger was threatened.

One night, the party appointed to guard being rather late in coming, and Mrs. Curtis, the wife of one of the missionaries, being alone, she felt uneasy, and took up the shell to try whether she could sound it, in case of necessity; and so effectually did she succeed, that the alarm was heard by the expected party, who instantly seized their arms, and rushed towards the chapel, expecting to have a mortal combat with the "Colonial Church Unionists," in defence of their house of prayer; but the ferment subsided as soon as Mrs. C. gave an account of her essay of blowing the shell! In the course of this eventful year, fourteen of the oldest members of the Society finished their pilgrimage—all of whom gave evidence that they "died in the Lord.' 'Several of them, as death approached, were enabled to triumph in a most blessed manner,' giving pleasing proofs that they had not received the grace of God in vain." Thirty-four new members were added, after filling up the places of such as removed to other stations, or left the Society to return to the world. Many of the members at Unity were kept from the public services by their managers; and the many engagements of the missionary prevented him from giving sufficient attention to the Society

on the Lord's-day, which operated very injuriously on the spiritual state of the people. A new station at Guy's Hill, about twenty-six miles distant, called for special attention, and took up much of of the missionary's time.

During Mr. Wedlock's appointment to this circuit, the Lord put his seal to his labours. In June, 1833, he wrote—"The Lord is beginning to revive his work in our midst. Blessed be his holy name for ever! Last evening we had such a visitation as will not soon be forgotten. It was our missionary prayer meeting. I read some of the cheering intelligence contained in our May magazine, and afterwards made a few remarks, and urged the people to look for salvation by faith just now. I felt liberty and power in speaking, and then engaged in prayer, and was blest with much enlargement. Brother R. now prayed. I then called upon those who felt their need of pardon to pray for themselves. Two poor *slaves* successively engaged in prayer. They prayed with fervency and much good sense, and the Lord blessed them there. My soul was so filled with gratitude to God for what I now saw and heard, and especially for hearing and answering the prayers which I have been offering up for this people during the last eventful year." Mr. W. and Mr. R. followed each other in prayer, and, in closing, he directed the people, many of whom were slaves, to go home quietly and thankfully. He adds—"I think, taking those and other signs of the times into the account, that the Lord will speedily visit the Jamaica mission in a most blessed manner; that our Societies will rise and flourish; our chapels will be rebuilt, and many sinners will be converted to God. He closed his report of the state of the mission at the end of the year thus—"At Grateful Hill our congregations are generally good, and a blessed influence has been frequently felt during the year. The Society, in general, is obviously advancing in spiritual knowledge and true piety. In the course of the year twelve of our members have been removed into the eternal world. 'We have hope in their death.' Two of the number had been steady members of the Society for above ten years, and who, though *slaves*, eminently adorned their profession, and died in a most triumphant manner."

The writer succeeded Mr. Wedlock at this interesting station, on the first Sabbath after his arrival. The chapel was not only crowded, but numbers were compelled to stand listening at the windows and doors outside. Deep attention and solemn feeling marked the congregation. Finding that, since the October rains set in, there had been no Sunday-school work going on, he preached on the Thursday evening following, expressly on the religious education of the young. The chapel was filled, and, after the service, a committee and teachers were appointed, and a plan fixed on for reorganizing the school, which soon presented the animating spectacle of more than a hundred scholars, under the care of a proportionate number of teachers plying their tasks, and progressing in the knowledge of

our catechisms and the word of God. At Unity, the Society was in a miserable state, owing to the missionary not being able to give more than one Sabbath-day's labour out of four. The effect on the spiritual state of the people was most discouraging. In April, symptoms of revived feeling appeared. From a sermon preached from "So run that ye may obtain," many seemed excited to arise and run. A love feast was held in the afternoon, which was declared to be the most animated known for a long season by the people. In visiting this station, he called at Mount Charles, the Baptist mission station near by, and made acquaintance with Mr. Whitehorne, the missionary,—a man of most upright, devout, and conscientious character, who had been bred to the law, but felt called to relinquish that, in order to preach the glorious gospel. His piety rendered him a catholic Christian, of gentlemanly and agreeable manners.

In these magnificent mountains, lightning is a striking and interesting phenomenon. Almost every night, sheet-lightning is seen playing on the tops and between the mountains, as if beacon fires were suddenly kindled and extinguished. On the evening of the 22d of April, 1834, a sublime spectacle presented itself. The moon shone in the zenith clear and full, in a deep azure sky, slightly mottled by a few fleecy clouds, while the mountain range, towards the E.N.E. was enveloped in a large dark grey cloud, out of which forked lightning shot with great rapidity, gleaming with the brilliancy of sunbeams reflected from polished steel. The corruscations assumed every form peculiar to this formidable element. At intervals, the whole cloud became illuminated as if one body of fire,—meanwhile the hoarse thunder pealed and murmured through the distant mountains, dying away amidst the solemn stillness that pervaded the whole scene above and around beyond the range of this electric display. While gazing, an awful feeling of veneration of the Divine majesty stole over the soul, humbling it to the dust in the presence of Him who seeth under the whole heavens "to make the weight for the winds, a decree for the rain, and a *way for the lightning of the thunder.*"

A few weeks after this, the writer became experimentally acquainted with the effects of the heavy rains which fall in these mountains on the working of the mission. The May season rains having kept him six weeks from holding any meeting of the leaders at Unity, he set out on the 11th of June for the purpose of visiting them, under apparently favourable circumstances. As soon as the business was over, he commenced his ride of four short miles homeward; but, ere he got five hundred yards on his way, the rain suddenly began, and poured in streams, which instantly drenched him. To turn back was useless, having no change of clothes: to sit the horse in the narrow path was exceedingly hazardous, as it was rapidly crumbling from under the horse's feet. Having dismounted, in order to lead him down the hill, an aged slave came up, and seeing his difficulty, kindly offered to take the horse and pilot him

to the river side. He soon lost sight of both his guide and the beast, and followed as he was able, sliding, splashing, and wading through water, mud, brushwood, and over stumps of lately-felled trees, till, almost breathless, he overtook them at the ford of the river, which was every moment becoming more deep, rapid, and dangerous to cross. He offered the negro a tenpenny (*i. e.*, sixpence sterling) for his kindness, but he refused—half the sum was then presented, but the venerable son of Ham exclaimed, "*No, me dear Massa,*" and pointing towards heaven with a smile indicative of the Christian hope, he added, "*My Jesus, him pay me. God bless me dear Massa, and take good care o im.*" He then took the bridle firmly with one hand, and grasping the horse's mane with the other, told Massa to "*sit tiff, an no be fraid,*" he resolutely dragged the frightened beast into the furious stream, and safely reached the opposite bank with his charge. Deeply touched with the generous sentiments and conduct of this aged man, who stood for a while up to the waist in the river, pouring forth expressions of goodwill, and earnest wishes for "Massa's" safe arrival at home, the writer bade him farewell. Is this a slave, one who is denied the attributes, and deprived of the natural and social privileges of a man and a brother, insulted, neglected, maligned, and degraded, because his skin is black, were the momentary reflections suggested to the writer as he contrasted his temper and conduct with those of many who pass for enlightened professors of that religion which teaches that God hath made of one blood all nations of men, to dwell on all the face of the earth, and is no respecter of persons. If missionaries feel a deeper interest in the sons of injured Africa than any other class of men, it is because incidents like this have created the interest: they have seen in them those traits of character that endear one human being to another.

As the day of freedom approached, every mind was directed towards it, with feelings excited by the respective interests involved in emancipation. The Lord's Day preceding the first of August, the writer was closely engaged for seven hours and a-half in preaching, and examining the scholars, in order to select such as had a claim to receive the gift-book of the British and Foreign Bible Society. The wished-for day at length arrived: three hours before the usual time of morning service, groups of well-attired negroes began to wend their way through the mountain passes towards the house of God, which was soon crowded and surrounded. The scene was exciting; every countenance was expressive of deep emotion. From 1 Peter ii. 17, the enfranchised slaves were directed to a proper use of their newly-acquired privileges. For above an hour, every ear was attent, and every eye fixed; no sign of listlessness appeared in any face in the crowded assembly. The appearance and conduct of all excited the admiration of the intelligent free persons who were present on the occasion. At the close of the service, several young persons came forward, earnestly imploring that they might be taught to read the Word of God. The following Lord's

Day presented numerous scenes and incidents deeply interesting. The morning was clear, not a breath of air disturbed a leaf of the gorgeous foliage of the mountains, which seemed to assume an unwonted loveliness, as if arrayed for the festive occasion in nature's richest hues. As the writer rode to *Unity* by the main road, no vestige of secularity was to be seen. No travellers on their way to the *Sunday market* were anywhere in view. The provision-grounds, which used to be diligently cultivated on this sacred day, were deserted, and the beasts of burden were ranging undisturbed on the pastures, or by the way-side. Every inhabitant seen was repairing to some place of worship to acknowledge the Divine hand in the great change they were called to celebrate. On reaching the chapel, he found some difficulty in making his way to the pulpit, as the congregation crowded the building within and without, till, in a short time, the pulpit steps, and within the communion vail, were crammed.

The conduct of the people was exemplary. The number of communicants who celebrated the dying love of the Redeemer was larger than on any former occasion.

At Grateful Hill, sixty-four scholars were added to the Sunday-school, making a total of two hundred. On the following Lord's Day, the congregation was as large as on the day of the celebration of freedom, and the number who appeared at the Lord's Table very numerous.

The missionary spirit formerly manifested among the people gathered a fresh impulse from the change in the circumstances of the people. A week or two before emancipation took place, one of the members called at the mission-house with eighteen shillings and fourpence, as a contribution to the mission fund, to aid in sending missionaries to Africa. He was a *slave*, and the sum was made up of the small contributions of his *fellow-bondmen*. It was the FIRST contribution towards the mission fund I ever received from a SLAVE, and also the *last*. As I knew him to be distinguished for the consistency of his conduct, and the sincerity of his piety, I received it with satisfaction.

On the 26th, a public missionary meeting took place, probably the *first* held in the island, if not in the West Indies, since the people were delivered from bondage. Mr. Corlett occupied the chair, and Messrs. Burrows, Bird, and Wilcox addressed the meeting. A lively interest was taken in the object of the meeting by the people, who contributed liberally. The collection and subscriptions amounted to more than twenty-nine pounds sterling. And, though most of those present had many miles to travel, through miserable paths, they continued listening with evident delight to the things spoken till near ten o'clock, P.M., and departed to their homes with joy, though the night was exceedingly dark, dreary, and damp.

About two o'clock in the morning of the Lord's Day, on the 7th

of September, the mountains were shaken by an earthquake. The shock instantly awoke the writer from a sound sleep. The mission premises trembled, and seemed to bend in a westerly direction; every timber creaked, like those of a ship when strained in a swell, under a press of canvas. The sensation was appalling; he sprung out of bed, and endeavoured to open the door of the apartment, but being thrown out of the perpendicular, it was fast jammed, but opened of its own accord as soon as the building was thrown back to its original position. Part of a piazza in front of the house of one of our people, on a neighbouring hill, was shaken down. In consequence of the terror inspired, the chapel was crowded, and numbers, unable to get within, remained listening most attentively outside. An unusual unction attended all the services of the day, and the number of communicants was much larger than had ever been witnessed at this station. How lamentable that, unless something extraordinary happen, sinners sleep on till they perish in their sins! Several concussions were felt after this during the latter quarter of the year, particularly on the 26th, 27th, 28th, and 29th of October. The first of these occurred at half-past two o'clock on the Sabbath morning, which again brought numbers to the house of God, who rarely had a thought about their latter end. About the middle of the following day, the rain fell in torrents, after which the vale became enveloped in white mist. Towards the east, thick, dark, rolling clouds covered the tops of the mountains, and the sky in the south and west was streaked with a fiery red. About half-past seven o'clock, the vale was again shaken with two successive shocks of earthquake, which were followed by other two about midnight, and again by another on the following night. Yet, through the mercy of Him who is long-suffering to us-ward, not willing that any should perish, no lives were lost. Oh! that men were wise to consider the things that belong to their peace, and lend an attentive ear when the God of glory thundereth, whose voice thus shakes the earth, and will, ere long, shake not the earth only, but also heaven.

Early in 1835, the writer was requested to visit a part of the vale, distant about six miles to the south-west of Grateful Hill, where many small free settlers, some of whom were French, were located, but for whose spiritual wants no provision was made, till some of our local preachers were induced by one of our members residing there to pay them a weekly visit.

The effects of the Gospel were delightfully exhibited in the family at whose house the service was held. The father, mother, and some of the children had been slaves on a neighbouring estate, till the parents heard the Gospel preached at Grateful Hill. Their minds were enlightened to see that they were living in a state of sin; both became true penitents, got legally married, and sought salvation through faith in the atonement of the Redeemer. Anxious to keep the Sabbath holy, they strove hard to save money from the sale of

the produce of their provision ground, in order to purchase their freedom. Through extraordinary exertion and patience, they effected this object. They purchased a few acres of land, and having erected a cottage, diligently cultivated their little estate, and got into decent circumstances. On arriving at the tiny settlement of this worthy man, the writer was struck with the neatness and order of everything about it.

The cottage, though small, was equal to the requirements of the family, and as clean and tidy as anything of the kind could possibly be. Barbecues, or plastered terraces, for drying the coffee berries and corn were in front, with a small storehouse erected close by, for laying up the produce of the grounds, under which was a stable for a pony and a donkey; while, in the grounds around, coffee, cocoas, plantains, yams, guinea grass, and a variety of vegetables, indicated that idleness was no characteristic of this well ordered negro family. At each subsequent visit the attendance increased, and some were favourably impressed, and led to attend Grateful Hill Chapel. From the state of the weather, it was sometimes necessary for the writer to stay through the night. On one of these occasions, he was awakened about three o'clock in the morning by some one speaking; on listening he found that it was Mrs. Richards, the mother of the family, pouring out her soul in fervent supplication to the hearer of prayer for her family, her minister, the church, her neighbours, and the unconverted world! For a considerable time she continued her address to the throne of grace, in language indicating acquaintance with the great truths of the Gospel—her own spiritual state, and that of those around her. Simplicity, fervour, and faith were impressively prominent. The darkness and stillness of the night added to the effect of this scene of early devotion. The appearance of this family at the house of God on Sabbath-days was delightful. Both parents were tall, athletic, well formed negroes, and their six boys very like themselves. They were always in good time at the services, though they had six miles to walk. The sons were taught to read, and always carried their bibles and hymn-books to the chapel. The father of the family became chapel steward, and discharged the duties of this office, and that of class leader, with great fidelity and consistency.

While many were rendered happy through the influence of religion, others continued to harden themselves in their sins, till they miserably perished in their impenitence. On the 17th of February, 1835, one of our members died, and was buried: no doubt she was taken away from the evil to come. She had a son of a desperate character, who pursued a course of vice till he became an outlaw: by him the laws of both God and man were alike disregarded. For a long period he had refused to do militia duty, and dared any man to attempt to compel him, threatening to shoot the first that should be sent to apprehend him. Only three days after his mother was laid in the grave, a party of militia was sent to conduct him to

prison. As soon as they reached the house, this desperate man seized a stone jar and foundered the serjeant; he then attempted to choke him, but was taken off by the two privates; on which he sprang to seize a double-barrelled gun in order to shoot them, but, ere he reached it, they fired, and shot him dead! Such was the miserable end of this lawless man, whose wickedness had just brought down the grey hairs of his afflicted mother with sorrow to the grave.

The prosperity which attended the labours of the missionaries in all parts of the island, was shared by the Grateful Hill circuit. In the month of March, it was found that, after filling up the vacancies arising from deaths, removals, and expulsions, there was an addition of fifty-two members on the number returned in 1834. The congregations were large, regular, and attentive: every sitting in the chapel was let, except those reserved for the poor. The general contributions were increased: the conduct of the people was consistent, and the Lord's-day was observed with great attention. The chapel, which had fallen into a state of dangerous decay, was put in a state of complete repair; two sides of the walls were rebuilt, and stone substituted for wood; the floor was laid with planks, instead of crumbling tiles; several new pews were put up, and such improvements made as were practicable, still it continued much too small for the accommodation of those who were anxious to attend.

The proprietor of Montrose estate, in the parish of St. Mary, about ten miles off, where there were nearly two hundred apprentices, wrote to his overseer to invite the missionaries to visit the property, and preach to the people, who were exceedingly destitute of religious means. The writer took an early opportunity of going, and, on his arrival, he soon found a congregation which filled the hall and piazza of the *Great House*, among whom were four overseers. He regretted that such an opening could not be followed up, on account of the work in which he was already engaged. The people were anxious to listen to the glorious Gospel that they might be saved. On every side such openings presented themselves; but though the harvest was great, the labourers were very few. At Lewisburgh estate, having nearly 300 apprentices, a similar invitation led the writer to visit and preach to the people; still his regular engagements were too much for his time and strength to admit of entering fully into such pleasing fields of usefulness.

The Religious Tract Society of London came forward to express its sympathy with the newly emancipated slaves. The Committee nobly voted a very large supply of their excellent publications, in order to form libraries at the several mission stations. Small reward books, tracts, and broadsheets, were distributed to the most deserving, as far they would go, which excited great interest. About a week afterwards, on visiting Water Vale, the writer found the broadsheets tastefully distributed on the walls of Richards' cottage which had been newly whitewashed, both inside and out, pre-

viously to fixing them up. His six boys were diligently reading them to their parents and neighbours, who were not a little delighted with having such ornaments wherewith to decorate their humble dwelling. The sight of so much literature greatly increased the spirit of emulation among the apprentices with regard to learning to read. At *shell blow* (*i. e.*, breakfast or dinner time), groups might be seen in the fields, or under the trees, struggling to comprehend the mysteries of the alphabet, short syllables, or sentences.

On receiving an acknowledgment of the safe arrival of the above supply, the Committee generously sent some more, in order to satisfy such as considered themselves under the displeasure of the missionary, from the circumstance of their not having received any of the publications.

At this time, Mr. Whitehorne, along with his brother-in-law, Dr. Prince, called at Grateful Hill, and spent some time in agreeable Christian conversation, at the close of which the Doctor, who was one of the audience at Unity Chapel on the previous Sabbath, presented two pounds, remarking that the sermon on that occasion constrained him to do something towards spreading the knowledge of the Bible; the nature of which had been set forth in the discourse. His name was not to be entered in the report, but, instead of it, "A Baptist, £2." All the subsequent intercourse between the writer and these Baptist friends only tended to confirm his esteem and affection for them. The Doctor has for several years been labouring in Western Africa, along with Mr. John Clarke, as an agent of the Baptist Missionary Society. The writer feels constrained to state that, however his sentiments on many points of religion and politics might differ from those entertained by his Baptist brethren, he does not remember a single instance of personal intercourse he had with any of them, that he has not recalled with pleasure.

On visiting Lewisburgh estate the day after the above agreeable visit, the writer was informed by Mr. Lindop, the overseer, that the people were neglecting the estate's work. At the close of a discourse from Acts xxii. 30, 31, he mentioned the painful information given him, and assured them that should they neglect their work, they must not expect to see or hear him again at Lewisburgh. Some spoke for the rest, and promised amendment. About the middle of the service, a white man entered and looked mortified and indignant at findiug the great house crowded with the people, and a religious service going on. He walked to and fro, as if to hide his chagrin. However, this did not prevent a good feeling and gracious influence among the attentive part of the audience.

At the end of the service, Mr. L. invited the writer to take lunch, (or, as it is termed in Jamaica, *second breakfast*), with him. Having come ten miles, and having as far to return, he accepted the invitation. Meanwhile the rude stranger accosted Mr. L. in the style characteristic of a low-bred book-keeper, at the same time eyeing the

missionary with an air of suspicious malignant disdain. Mr. L. coolly desired him to partake of what was on the table. Scarcely was he seated when he began an attack on the missionary by remarking to Mr. L., "This preaching must hinder the work of the estate;" "The people are not fit to be instructed; they don't understand anything that has been said to them." Mr. L. replied, "What was said was too plain for them not to understand it." Turning from Mr. L. to the missionary, he said, "You had no business to tell the people that they were to have all the time to themselves in a few years. They are expected just now to rebel, and what you said is dangerous, and will lead them to it;" "You had no business to say anything to them;" "You know nothing about the Bible; it is too deep a book for either you or me to understand, and the *negroes can never* know anything about it. You only lead them into dangerous whims." It was replied:—"The way of salvation is so plain that the wayfaring man, though a fool, need not err with regard to it." Kindling into rage, he exclaimed, "You know just nothing about it." Taking his Maker's name in vain, he asked, with an air of defiance, "Which was the *first* religion?" The missionary, looking him full in the face, said, "Sir, I *fear God.*" "Ah! but you don't regard the king," was the retort. "Yes, I do both," replied the missionary, who began to feel a little excited. Nothing abashed, he was about to get into a rage and pour out rude abuse, when Mr. L. called him to order, telling him that he would not allow such conduct at his table. He was struck dumb, and remained in sullen silence till he departed. When he departed, Mr. L. observed that he had never seen the man in his life before; and begged that, so long as he found no fault, no notice should be taken, adding, that if such preaching did the people no good, he knew of nothing that would. It is due to Mr. L. to observe, that his conduct was gentlemanly and courteous. No doubt the unhappy man expected to ingratiate himself with his host by such a display of ill-breeding and impiety, but the day was past for such conduct finding a patron and a reward!

An apprehension that as soon as the people were fully emancipated they would be tempted to follow the example of those free persons who indulged freely in the use of distilled liquors, induced the writer to form a temperance society. On the 19th of July, he preached on the subject of temperance from 1 Pet. v. 8. The society steward, chapel steward, eighteen leaders, and ninety-one of the members immediately signed a pledge "to abstain from the use of spirituous liquors, except when necessary as medicine." Several of the missionaries entered into the movement. Sermons were preached, public meetings held at Grateful Hill, Mount Charles, Stoney Hill, Scott's Hall, and Kingston. By the use of the public press, the distribution of tracts, and personal conversation, great numbers were led to take an interest in it; so that, by the middle of October, between six and seven hundred were enrolled as members.

At Scott's Hall, Mr. Livingstone, the superintendent of the Maroons, took the chair at the public meeting, and became a member: about twenty joined at the same time. On the 30th of November, Stoney Hill Chapel was crowded, and there was a large supply of speakers, among whom were Messrs. Whitehorne, Edney, Curtis, and Harding. A few white *gentlemen*, and a half-intoxicated coppersmith, a Welshman, endeavoured to disturb the meeting, but after a little noise and confusion, they were fairly driven out by the cutting reproofs of one of the speakers. The coppersmith declared that his craft was in danger by such meetings, as he made his living by fitting up distillery apparatus on the estates: on which one remarked, that he might turn his hand to the manufacture of copper tea-kettles, and cooking utensils.

During the sittings of the Annual District Meeting, a large public meeting was held in Wesley Chapel, Kingston, at which several persons of various denominations were present: clergymen, Baptists and Wesleyans, united with several respectable laymen, in forwarding the object of the association. Fifteen of the Wesleyan missionaries became members, whose object was to lend the influence of their example, in order to promote the welfare of the people. A vast amount of good was done. One case may be mentioned:—About a year after the writer had left St. Thomas-in-the-Vale, he paid a visit to his old flock, preached, and administered the sacrament. One of the communicants asked him "if Massa had forgotten him." He looked again and again, but could not recognize him, till his name, and something of his former history was related, which brought to his recollection that he was no other than T. M. About two years previously, as the owner of this man was superintending some negroes at work, he pointed to one of them, and said: "Do you see that man? he is one of the greatest liars, thieves, and drunkards I ever met with—he is almost naked, his ground neglected, his house in ruins—I can make nothing of him." But now he was respectably attired in a suit of broadcloth, and his account of himself was as follows—"Massa no member, how him preach about rum, an bid we no fu drink it? Fra dat time, me Massa, me no touch it; an now me hab good house fu lib in, good ground, good clothes pon me back, maccarroni in me pocket, and what is far mo, me Massa, me member in society, an feel quite tankful and happy, an so all come fra dat sarmon Massa preach pon rum drinking. Me bless me Saviour, Jesus, fu all him goodness to sichin a poo sinner as me."

When the usual estate allowance of rum was offered at Christmas to the negroes, many of them begged sugar in place of it. The holidays passed off in great quietness—no sign of intemperance was to be seen around.

The general state of the Society was greatly improved. The congregations continued large. Many were brought under deep concern about their salvation; the members were quickened, and

123 added to their number during the year, while a deepened concern for the salvation of the heathen was manifested by them; so that, on leaving this mission at the end of 1835, the writer had great reason to bless the Lord that he had not been left without fruits of his labour.

The missionary alluded to in the account of Kingston circuit as having excited a spirit of disaffection, and drawn away many disciples after him, succeeded the writer at Grateful Hill; and here it was that he devised his scheme of agitation, and began to put it into execution. To a lamentable extent he succeeded in poisoning the minds of the people against their ministers, and all who continued attached to them. The mischief done was painfully exhibited in divided families; in the estrangement of long attached and affectionate friends; a spirit of jealousy, evil surmising, backbiting, and censoriousness, among those who used to walk together to the house of God in company. A thatched house was erected within a stone's throw of the chapel, in which the alienated congregated to listen to the instructions of such preachers as their owu number could supply. The havoc made among the flock by these reformers, plainly showed that the tendency of their movements was not to peace, purity, unity, love, the glory of God, or the good of man. On visiting Grateful Hill, after the evil had been done, the writer found those who remained firm in an improved state of spirituality and devotedness to God, having been driven to the throne of grace for succour during this sifting season; but, alas, their numbers were greatly reduced. However, this storm passed over. Many who had been carried away by partial, exaggerated, or false statements, soft words, and fair promises, gradually recovered their feet, and were restored to the privileges they had been led to throw away under feelings of irritation; while those who had gone too far were entirely severed from their original Christian fellowship, and failed to realize the hopes they fondly cherished of placing themselves in improved circumstances, either temporal or spiritual, by their schemes of church reform.

The reaction was rapid and extensive. When the writer visited the station only a few days before he left the island, he found Mr. Inglis labouring successfully, though, like all his brethren, overburdened with work. The chapel had been considerably enlarged and improved, from what it was a few years before. A day-school had been added, which appears at the left of the view of the premises, accompanying this account. At that time Stoney Hill was attached to it, from want of missionaries. There were three chapels, two day-schools with teachers, eight hundred and sixty-six members, two hundred and nineteen scholars, and nearly fifteen hundred regular hearers in the circuit.

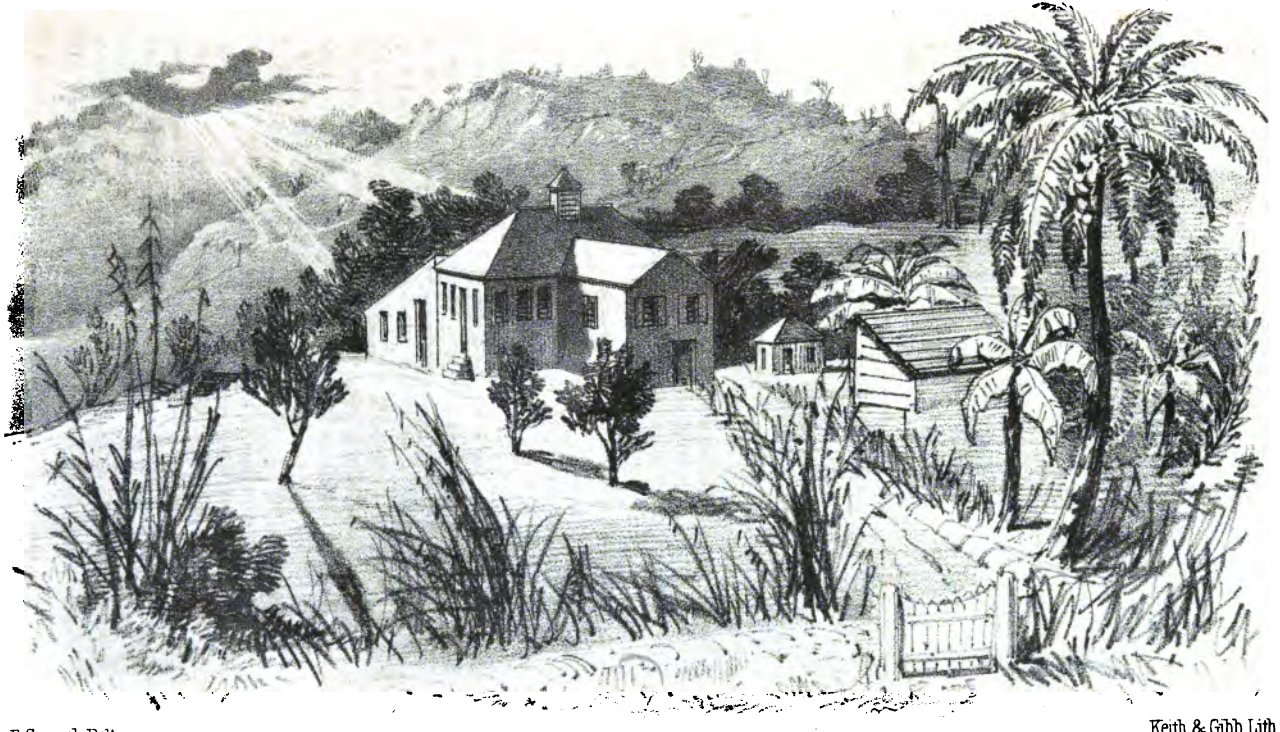
CHAPTER XII.

STONEY HILL.

Situation of the station—Commencement of the mission by Mr. Young, and rapid progress—A chapel opened at Redhills—Mr. Grimsdall—Mr. W. Wood—Mr. Bleby—Effects of persecution on the mission—Mr. Edney's prosperity—A new chapel built at Redhills—Death of Mr. Greenwood—Mr. Sergeant.

LOCALITY, rather than the period when the mission was commenced at Stoney Hill, requires that it should be noticed after Grateful Hill Station, as it lies about mid-way between it and Kingston, and has alternately been the head of a circuit, or attached as a minor station to the former or latter circuit, just as the increase or diminution of the number of missionaries in the island has altered its relation by regulating the amount of pastoral attention the brethren have been able to bestow upon it. It has been kept in a fluctuating state, not only from the frequent change or total want of missionaries, but also being considered a cool and healthy station, sickly brethren have been removed to it in hope of deriving benefit from the salubrity of the air. From its contiguity to Kingston, missionaries about to return to England have sometimes been sent to it to wait till a homeward-bound ship could be found for them. And to add to its disadvantages as a station, the influence of the military has usually been of a deleterious character; and, if occasionally some soldiers have become members of the church, they have soon been removed, and their place supplied by those whose habits of sensuality and dissipation have spread moral pestilence through the neighbourhood. The scenery around is mountainous, except towards the south, where the plain of Liguanea, with Kingston, Fort-Augusta, Port Royal, and the Palisadoes in the distance, meet the eye, beyond which the Carribean Sea is seen stretching away to meet the southern horizon. The objects which give variety to the plain appear extremely small from the summit of the hill. Noble first-class merchant ships and vessels of war, which glide along under the gentle pressure of the trade wind, seem as diminutive as fishing-boats to the eye of the spectator. Towards the west, north, and east, there are ranges of lofty mountains, which, to a considerable extent, are under cultivation. Coffee, pimento, yams, cocoas, plantains, ginger, arrow-root, ochros, and other productions of the mountain district, abound in these lofty and lovely regions; while the valley, through which Wag-Water River flows northward, as far as Anotto Bay, is adorned with sugar estates.

The main road over the hill, till within the last few years, was steep and rough, passing through the gorge of the mountain, near



P. Samuel Del:

Keith & Gibb Lith.

STONEY HILL CHAPEL AND HOUSE.

the Barracks; but a new one has been opened a little to the east, taking the base of the hill, by which the dangers of the old one are avoided. The removal of the military to Newcastle Barracks, situated on the ridge of a lofty mountain to the east, has reduced Stoney Hill to a place of no consideration. The population on the Hill itself is small, but, within a circuit of a few miles, it amounts to several thousands. The land-wind, which blows here during the night, is extremely cold; of which all who have been accustomed to the sultry air of the plain are very sensible.

The mission was commenced in this locality by Mr. Young towards the close of 1823, an account of which he communicated to the Committee, and from which the following is an extract:—"In a former communication I informed you that we had purchased a house at Stoney Hill, and were about fitting it up as a chapel. Since that period it has undergone the alterations necessary to receive a congregation, and will now accommodate very comfortably about 360 persons, exclusive of the missionary's apartments.

"The ill state of Mrs. Young's health having required a change of air, and the climate of Stoney Hill being famed for its salubrity, we were strongly advised by her medical attendant to remove thither for a few weeks, which was accordingly done, and, I am happy to say, has had a very salutary effect. During our stay here I preached twice every Sabbath, and on the week-evenings expounded, in a very familiar way, some portions of the holy Scripture to the people on the Hill, and a few more that attended from the missionary settlements; which labour, I have reason to believe, was not altogether in vain, as a few were led to see the evil of their ways, and to manifest a deep concern for their salvation. I also opened a subscription in the neighbourhood to assist in defraying the expenses incurred by the purchase and fitting up of the chapel; and you will be gratified to hear that it met with the most liberal encouragement from all classes the community—for, with the exception of a solitary case, my applications were never refused, but succeeded far beyond my most sanguine expectations.

"From what I know of Stoney Hill, I am fully convinced that it is a very desirable mission station, and ought, if possible, to have the entire labour of a missionary; indeed, the appointment of one seems urged by a number of very powerful considerations, which, in my humble opinion, merit the early attention of the Committee. 1st, It is in the centre of a large population; there being, as appears from the parish list of "Givings-in," upwards of three thousand slaves within four miles of the chapel, besides many people of free condition, settled in the immediate neighbourhood, who are at too great a distance from the parish church to be much benefited by it, and therefore have need of a missionary that would visit them from house to house, to instruct them in the things of God, of which many of them are lamentably ignorant, but willing to be taught. 2d, The leading persons in the vicinity are our decided friends.

Whilst we were stopping there I took the liberty of calling upon most of the proprietors and managers of the surrounding estates; all of whom expressed their cordial approbation of our new establishment, and their willingness to facilitate its object to the utmost of their power. They have on different estates, to my own certain knowledge, given the negroes strict orders to attend the chapel, and encouraged them by their own example. Surely this field is already white unto the harvest, into which a labourer should be sent with all possible despatch."

Having given this pleasing picture of Stoney Hill as a desirable locality for the labours of a resident missionary, the Committee sent forth more labourers early in the following year, which enabled the brethren at the district meeting to appoint Mr. Young himself to this new field of labour, instead of sending him to Port Royal, to which he had been appointed by the Conference. However, as the missionaries did not arrive till the month of April, Mr. Young continued to assist Mr. Shipman in Kingston till their arrival, when he took an affectionate leave of the people among whom he had laboured pleasantly and successfully for upwards of three years. On Sabbath, May 2d, 1824, he preached to about 300 persons, and on the Thursday evening following to about 200, forty of whom were soldiers; and rarely had he enjoyed so happy a season in preaching the glorious Gospel. On Saturday he held the first Leaders' Meeting; appointed a society steward and another leader, a white person who was a proprietor in the neighbourhood; and also admitted some persons on trial for membership. He now extended his labours into the openings which presented themselves around. Having waited upon Mr. Falconer, of Mount Friendship, the proprietor of a coffee plantation having forty-five slaves attached to it, he was kindly received, and made arrangements for preaching to the people once a fortnight. Mr. Young next turned his attention to Mount Cressey, the estate of Mr. John Fox, where there was ninety-six slaves. He remarked:—"Having some time ago engaged with John Fox, Esq. of Mount Cressey, to instruct his negroes, I took a ride there this morning, which is a distance of nine miles, I spent the day with Mr. F. In the evening I preached to his people in the hot-house (or hospital) from "Why will ye die?" The word seemed to be with power; for, after service, sixteen of the people requested to be allowed to join the Society, to whom I explained our rules, formed them into a class, and put their names down as candidates for membership." To the military he directed special attention. Several soldiers of the 33rd Regiment, who removed to Falmouth about the time Mr. Y. arrived at Stoney Hill, were zealous and devoted members of the Society; and now several of the 77th Regiment, who succeeded them, began to attend the means of grace, and show signs of being graciously impressed. Having visited the military hospital, spoken to the patients, prayed with them, and distributed tracts, several desired to

be admitted on trial as members. Early in June he collected them together, explained the rules, and formed them into a class.

Several of the proprietors and managers of the neighbouring estates began to visit the chapel, and to show a friendly temper. Finding that the ground about the chapel was greatly in need of being put in order, they generously sent eighteen negroes for a whole week to clear, fence, and plant it with guinea grass, so that the station was greatly improved in appearance. Towards the end of June, there were about two hundred and sixty-three in the Society, including a considerable number of candidates newly received on trial, and seven leaders, who were much alive to their personal piety, and the welfare of the souls committed to their care.

The *first* Love Feast was held on the 28th of June, which was attended by the greater number of the members. On this occasion Mr. Young observed—"Many of them spoke of the work of grace in their souls with so much clearness as proved them to be taught of God, and a few stood forth as witnesses of his power to save. I hardly need add that I ranked this day with the happiest of my life." Again, he wrote,—"I am now almost daily applied to by some one for instruction in the way of salvation. This morning, a poor woman came nine miles to inquire what she must do to be saved. I endeavoured to give her suitable advice, and prayed with her; after which she departed, with many tears, leaving me confident that she was not far from the kingdom of heaven, for a more hopeful and sincere penitent I think I never beheld." About a week after this he adds—"This week I have been very busily engaged in putting up pews in the chapel, seven of which are already taken by white people, chiefly planters. This is rather a novel thing in Jamaica, and indicates a decrease of prejudice in this parish against missionary labours."

These pleasing indications of prosperity were multiplied in the course of the year. There was a gradual increase of candidates for church membership, along with increasing congregations. He remarked in September,—"The spirit of hearing in this place is so much increased that the chapel will no longer contain the people that attend. To-day, every aisle was filled, and upwards of a hundred negroes stood in the chapel yard, under a burning sun, during the whole service. Many white people were present, and some, not being able to get within the doors, were necessitated to go away."

On Friday, the 8th of October, the *first quarterly meeting* was held, which excited great interest among the leaders, It was found that seventy members had been added to the Society during the quarter, besides thirty who formerly belonged to Kingston Society, making a total of three hundred and sixty-six members. The evidences of genuine piety given by many of the older members afforded ground of much encouragement to continue to take care for their eternal welfare. While Mr. Young was thus successfully pursuing his missionary work at this station, Mr. Jenkins was

devoting himself with similar pious zeal to the advancement of the work of the Lord at Grateful Hill, where the growing congregations called for an enlargement of the chapel; and the increase of the members proved that the spirit of God was accompanying the ministration of the word of life.

Though the number added to the church in 1825 did not equal that of the preceding year, it was pleasing that many gave evidence of growing in grace, and in the knowledge of our Lord Jesus Christ; and, notwithstanding a strict exercise of church discipline, only a few were found unworthy to be continued as members. The incidental evidences of success which Mr. Y. met with gave him much encouragment. On his way home from Kingston one evening, he observed,—"It was quite dark before I reached the summit of Stoney Hill, where I halted for a few minutes to observe an electric cloud. My attention was suddenly arrested by the voice of melodious singing to the right, and, on listening, I heard the tune was one which had been taught in our chapel. I now traced the sound to a hut in the cleft of the rock, which had been built by our members of his Majesty's 77th Regiment for religious purposes, and in which they were now met to worship God. Whilst many pleasing thoughts crowded upon me, I heard singing in an opposite direction. The tune I recognized; it was sung by a company of negroes met together to minister consolation to a poor sick man. The voice of prayer succeeded that of praise."

Such sounds have often cheered the writer, espesially when travelling late in the evening, or before sunrise in the morning. Either after the labours of the day, or before going forth to begin them, the negroes have given such proofs of the influence of religion upon their hearts as are by no means common among the generality of professors in our highly favoured and enlightened land, indicating that they found "Wisdom's ways to be ways of pleasantness."

An encouraging opening having been effected at Redhills, a lofty locality about ten miles west of Stoney Hill, Mr. Young opened a small chapel on the 21st of August, 1825. It had previously been a house, but having undergone alterations and improvements, it admitted a congregation of about 200, besides having a small apartment for the missionary. The walls were wattled and plastered, the roof thatched, and the floor terraced. Though the day was wet, the congregation was so large that only a part could be accommodated inside the chapel, among whom was several proprietors, who seemed very friendly.

At this time the yellow fever prevailed throughout the island, and swept off great numbers, in some instances even whole families. Mr. Young's family was the only one that escaped at Stoney Hill, where, in a few months, 150 soldiers were cut off in the garrison; and at Manchester, which was generally considered the healthiest part of the island, the mortality was great. Messrs. Hague and

Berger, Moravian missionaries, with their wives, were among the victims; and, on the north side of the island, Mr. Phillips, Baptist missionary, and his wife, were taken away, leaving an infant only a few months old.

In October the *first* missionary meeting held at Stoney Hill excited considerable interest among the people, who contributed freely, according to their ability, to send forth more labourers into the spiritual harvest field.

The success which cheered Mr. Young was shared in by his successor, Mr. Grimsdall, who, in giving an account of it, remarked, early in January, 1827:—"We have reason to be thankful that the cause of the Redeemer is prospering in this circuit; for, since I last wrote, we have received ninety-seven on trial, making, with those taken on trial in June, 132. I cannot say that all those were deeply awakened, but I have confidence that all of them are desirous of fleeing from the wrath to come." On one property near Redhills, several young persons became hopeful candidates for church membership, among whom was the leading dancer on the estate, who now gave evidence of a gracious change of heart by turning from all his former ways of folly and sin. Mr. G. also mentioned the hopeful death of a white man on the 3d of January. He wrote:—"I was much surprised by Mr. Harris, our Society steward for Redhills, informing me of the death of a person who was hearing me the preceding Lord's-day. He had received a liberal education, and came to this country many years ago to survey some land for a proprietor, since which he had held the place of overseer on several properties in this island; and, as he informed me at one time under our friend, Mr. Drew; but of late he had resided on a small piece of land in the neighbourhood of Redhills. He was read in Latin and Greek, and was very conversable; but had, unhappily, imbibed deistical sentiments, and was opposed to Christianity. By repeated persuasions he was led to our chapel in that part, and there he was not only convinced of the truth of the Gospel, but the Holy Spirit convinced him that he was a sinner. His conduct became changed, and he promised fair to be a bright Christian, but the Lord has removed him hence. He complained to me on the Lord's-day that he had an unusual pain in his throat, and on Monday evening he died of a locked-jaw."

Mr. T. C. Morgan. about six months after this, gave a similar testimony to the progress of the good work throughout this circuit. "He expressed his belief that in no part of the island had God wrought as great a work in so short a space of time as at Stoney Hill. He observed:—"Here are many who, three years ago, were unconscious that Jesus came into the world to save them, but can now exult in Him as their Saviour and friend, while they walk in all His ordinances blameless. Thank God, the blessed work continues to prosper; for, since the District Meeting, we have added upwards of forty to the Society, while the expulsions have been

few." One effect of the missionary meeting, which had been held at Redhills, was that a few of the poor members dedicated every thirtieth plaintain-tree to the missionary cause, the proceeds of which were to go to the funds of the Society. About thirty of these consecrated trees were at this time flourishing in different parts of the circuit.

Mr. Morgan mentioned the following interesting circumstance in connection with this station:—"A native of Yorkshire, who remembers Mr. Wesley preaching in his father's house, and who has lately joined our Society, related to me the following account of his recent religious impressions:—A short time since, he was reduced from a state of affluence to one of great distress; so much so that in the time of sickness he was destitute of home, money, medicine, food, and friends. Just in this time of need, an old negro man of our Society offered his assistance; which being gladly accepted, this "*neighbour to him*" bought medicine, and administered it himself; furnished nourishment; sat up three nights; and, in short, acted the part of doctor, nurse, and host! Through the blessing of God, the old negro's efforts were rendered successful in the recovery of the sick man; who inquired what expense, &c., he had been at, and promised remuneration as soon as possible. The generous aged Christian replied, "Massa, you no owe me nothing, me owe you much still." "How do you make that out?" said the restored man. "Why, massa, me neber able to pay you; because you taught me to read de Word of God." This reply so affected the man that he resolved from that time to seek the Lord.

The report at the close of the year indicated the growing knowledge, faith, purity, and consistency of the members, who now amounted to 386; and at Redhills the people were mentioned as diligent in their attention to the means of grace, and earnest in seeking the salvation of their souls; but the want of a suitable place of worship was much felt, as the members alone could more than fill the humble thatched building in which they had from the beginning met to worship God. In the circuit there were 726 members, and though the want of teachers and other hindrances prevented the successful operation of Sunday-schools, there was one at each place.

The circumstances of the district, through the death of several missionaries, deprived Stoney Hill of a resident missionary in 1828. The brethren in Kingston and Grateful Hill gave as much attention to it as the state of their health and their more immediate pastoral work enabled them, but the evil effects of the absence of a shepherd was seen in a decline of spiritual life among the people. At Redhills matters were more cheering; the labours of the local preachers were owned of God in the conversion of sinners and building up of believers in their most holy faith. In the circuit, at the end of the year, there was a decrease of ninety-six members. The year following Mr. Wood was sent to them, and the congregation gradually

increased, and several were awakened to a sense of their sin and danger. The Sabbath-school also was revived. At Redhills the school was countenanced by several of the proprietors in the vicinity and carried on with very considerable success. Of Mr. Lee, a black man, Mr. Wood observed, "Brother Lee, who is of the longest standing in this place, has lived to see prejudice fall; for many who were once his enemies have been constrained from his steady perseverance and good conversation, to acknowledge him a man of principle and a man of God." This very worthy man was long justly esteemed by the missionaries as an upright, pious, zealous, useful, and steady member of the Society, whose services contributed greatly to promote the prosperity of the station. Efforts were made at this time towards the erection of a new chapel, which was greatly needed.

Toward the end of the year, Mr. Wood observed that the people manifested great eagerness to attend the means of grace; that the congregations were increasing, and that a divine and powerful influence generally attended the preaching, producing visible and salutary effects. He extended his labours to some new places, in mentioning this, he remarked—"Mr. S. a member of our Society, who resides on a property ten or twelve miles from Stoney Hill, invited me to come over and preach to the negroes, saying that the attorney for the property would sanction my coming. From this I was led to make further enquiry, and waited on Mr. B. for permission, which he politely gave; and, accordingly, on the 31st of July, I made the adventure without a guide, and arrived at Mount Pelier about mid-day. The scenery, as I passed along, was exceedingly romantic, the road being down the river bank, and the hills on either hand rearing their lofty heads, so that they are frequently wrapped in the clouds; while the stream below rolled with velocity, and its violent bickerings over the mossy stones that intercepted its course made a perpetual murmur, which added solemnity to grandeur. In the evening we had a congregation of fifty adults, and upwards of twenty children, to whom I preached from 1 Tim. i. 15. They paid great attention, and seemed pleased when I informed them of my intention of coming again the next week. Being anxious to see the population of the neighbourhood, and to ascertain the prospect of a congregation, I took an excursion the following morning, accompanied by Mr. S., and called at Mount Zion, the property of a Mr. Thame. It is an elevated spot; to arrive at which we had to ascend a way the most rugged and difficult I ever met with. Riding was impracticable; I therefore took off my coat, giving it to a negro who led my horse, and proceeded on foot till I had literally gained the summit of Mount Zion. Mr. Thame received me with every mark of courtesy, and introduced me to Mrs. T. and family, who expressed their joy unanimously at my visit. They also entered spiritedly into the objects of my visit, informing me that they were once members of our Society at

Grateful Hill; but their purchasing and removing to this place had torn them from the Society, and rendered them destitute of the means of grace. Mr. T. further stated, that if I would visit them, and should succeed in planting a mission, he would give the Society six or eight acres of land, for the purpose of building a chapel." "With wonder and joy I now gazed around me; the prospect being extensive in every direction, and the spot on which I stood highly salubrious. But the most enchanting was its eligibleness for the preaching of the Gospel. It is at a distance of some miles from any place of worship, none appearing nearer than Stoney Hill. It is surrounded by a very considerable population of slaves and free settlers. On one property there are nearly two hundred slaves, many of whom are ignorant of God, and have not heard of a Saviour." Though Mr. W. continued for sometime to visit this promising place once a fortnight, it was impossible to continue to attend to it from want of missionaries. About four years after this the writer visited it, and found the poor people as sheep left in the wilderness to pine away and perish from want of pastoral attention.

The health of Mr. Curtis failing in 1832, compelled him to retire to Kingston in order to obtain efficient medical advice and treatment, and Mr. Bleby was removed from Montego Bay in the month of August to supply his place at Stoney Hill Afraid to travel by land with his family, he proceeded by sea, and barely escaped a watery grave when within a few miles of Port Royal, from the little vessel being overtaken by a hurricane. The change of locality was immediately felt. He observed:—"Since our removal hither we have experienced comparative tranquillity, which is the more grateful by reason of the perpetual anxiety and alarm to which we have been subject on the north side from the beginning of the year." With regard to the circuit, he wrote:—"No acts of outrage have been committed; but, owing to the threats held out by some of the depraved book-keepers and overseers in the neighbourhood, some of our free members nightly guard the chapel; and the coloured people generally, whether connected with us or not, are determined to protect it from violence. The congregations are small, and the classes but indifferently attended, owing to the nefarious means adopted to prevent the slaves from coming to the house of God. We hope, however, soon to hail the approach of that day when the hindrance shall be removed, and the persecuted sons and daughters of Africa shall be at liberty to worship God according to the dictates of their own conscience, none daring to make them afraid."

As the ferment excited by the insurrection subsided, the people gradually returned to the services, and the circuit began to improve. On the removal of Mr. Bleby, Mr. Murray was appointed to succeed him, till he could make arrangements for returning to England with his family in 1834, when Mr. Atkins took his place and diligently laboured to advance the mission.

Mr. Edney having returned from Honduras Bay in 1835, en-

feebled in health, was appointed to this station, when he and Mrs. E. were soon restored by the change. The prosperity which appeared throughout the district at this time was shared by Stoney Hill circuit. The congregations greatly increased; many were added to the Society, and a spirit of liberality possessed the people, which led them to do beyond what they either did or could do previously towards supporting the temporal expenses of the stations.

A new chapel was erected at Redhills, fifty feet by thirty, with a room ten feet square for the accommodation of the missionary, when remaining through the night at the station. The appearance of this chapel was very imposing and respectable for the locality. The whole of the expense was borne by the people, except forty pounds, which the committee granted. Mr. E. felt greatly encouraged by the state of the Society, both at this place and at Stoney Hill, and also with the promising aspect of the Sabbath-schools.

Mr. Simmons followed Mr. Edney, and continued in the circuit till the arrival of Mr. Greenwood from Honduras in 1840. This excellent missionary was appointed to Jamaica in 1829, and shared in all the toils of the mission, and endured its trials, even unto bonds, as will be seen in the account of the north side persecutions of 1832. He was seized with fever, and cut off on the 7th of January, 1841, only a few days before the brethren assembled at their annual District Meeting. He was distinguished for simplicity of character; modesty, piety, kindness, and devotedness to his work as a Christian missionary, were the leading features which greatly endeared him to his brethren. This was a severe stroke to this circuit, as his removal deprived it of a resident missionary for two years, and Stoney Hill was, therefore, attached to Grateful Hill during that period, and Redhills to Kingston. The people pined under the want of that pastoral care to which they had been accustomed.

In 1843, Mr. Sergeant was appointed, and, under his ministry, a gradual and visible improvement took place in the congregations and among the members of the society. It was at this time, the writer paid his last visit to this neighbourhood; on which occasion, he could not avoid being impressed with the recollection of many pleasant hours which he had passed with his brethren when resting on his way between Kingston and Grateful Hill, during the period of his missionary labours at the latter place.

CHAPTER XIII.

FALMOUTH.

Situation and appearance of Falmouth—Dr. Coke preaches at Martha Brae—Mr. Shipman begins the mission—Mr. Binning—Mr. Ratcliffe forms a Society—Successful efforts of Mr. Box—The insurrection—Mr. Box imprisoned—The people persecuted—Robert Lamont and John Baillie—The Chapel destroyed by "Colonial Unionists"—Mr. Bleby assaulted—Meeting of the "Colonial Unionists"—Success of Mr. Walters—The Chapel re-erected—The mission advances—Duncans—A prosperous day-school—A Chapel erected—Affecting death of a negro child.

THE town of Falmouth is situated near the mouth of Martha Brae River, which, rising in the mountains, pursues a winding course of thirty miles from the centre to the northern boundary of the parish of Trelawney. The original town, named from the Brae, about two miles inland, has, for many years, resigned its pretensions to Falmouth, both as to convenience for the shipping and general business—the latter excelling all the towns on the north side, except Montego Bay, while its general aspect is more English, or rather American, than that of any other in the island. The ground on which it is built was originally a mere swamp, scarcely elevated above high water mark, while a lagoon of several miles in extent hems it in on the east, south, and west, covered with mangrove, sea grapes, and other semi-marine trees and vegetation, affording shelter and nourishment for myriads of crabs, mosquitoes, and sand-flies; while its sends forth a most offensive miasm, which is felt strongly during the night, when the land wind carries it over the town towards the sea. While strangers consider it very unhealthy, the inhabitants are, happily for themselves, of a contrary opinion. The streets are laid out at right angles, and most of the houses being kept well painted with stone or lead colour, to preserve them, look remarkably neat and clean. In the centre of the town there is a large reservoir of water, which is supplied through pipes reaching the river at Martha Brae, where there is a hydraulic engine to keep up the supply when the river is too low to work the water wheel. The most prominent building is the Court House, which is of stone, having a portico supported by four massive pillars; a broad flight of steps, branching off right and left, leading to two large halls, into which the upper part of the edifice is divided. The parish church has nothing remarkable about it. The Scotch Presbyterian church is a plain brick building. The Baptist chapel, erected by Mr. Knibb, is substantial, commodious, and respectable. The Wesleyan chapel—a sketch of which is here given—is a plain

P Samuel Del.

Kell. & Gibb Lith.

FALMOUTH CHAPEL.

building, calculated to accommodate about 1600 persons when well filled.

The harbour affords safe shelter for ships, being defended on the north by a coral reef, running parallel with the shore, and a fort on the point, forming the extreme north of the town, the guns of which fully command the entrance of the harbour; however, the progress of the coral formation threatens soon to close up the mouth entirely, already first-class ships have not room to enter, and are compelled to go to Montego Bay. A few years ago, a large amount of British and American shipping frequented it, and a considerable trade was carried on. The population is large, and the effects of religion among the people are very visible, especially on the Sabbath.

The first Methodist missionary who proclaimed the Gospel here was the illustrious Dr. Coke, who having left Montego Bay in April, 1793, in order to proceed to Kingston, rested at Martha Brae, where he consented to stay and preach in the evening, at the earnest solicitation of a captain of a London merchant ship, and several gentlemen.

In the evening, the Doctor had a large audience in the Assembly Room, whom he addressed on the vital doctrine contained in John iii. 3. For about twenty minutes all listened with deep silence, when the captain, who was so urgent for a sermon, exclaimed, "Sir, if what you say be true, we must all be damned: I do not like your doctrine at all." In an instant he was joined by all the rakes present. Still the dauntless missionary elevated his voice above the impious storm, and continued his discourse twenty minutes longer, in the midst of confusion and noise, cheered by the devout attention of some ladies, whose minds were too deeply riveted to be diverted by the senseless conduct of the profane scoffers around them. One lady addressed one of them thus—"Till this time I always considered you as a decent, virtuous young man, but now I find you are a vagabond, and I forbid you ever to darken my door again."

This usage drew several friends around the Doctor, and among them two pious captains from Liverpool, one of whom was ridiculed in the Island as the preaching captain, and another from Hull, who travelled with the Doctor, and offered him a free passage in his ship to England, but want of time kept him from availing himself of this friendly offer.

To annoy the Doctor, the rakes took away his horse, which was restored in order to appease a young man, who took in hand to defend him against the world. This unhappy man placed himself beside the Doctor in the room of the tavern, and "began to swear, and bawl, and roar, till the whole family were in consternation." The horse was immediately brought. On which the Doctor says, "he took me aside, and, staggering, (for he was very drunk) addressed me as follows:—'Sir, I was once a Methodist, of the Countess of Huntingdon's connection in Bristol, and had the honour of

being sometime a steward of that Society. I have now in my custody several letters written with the Countess' own hand: these I have shown to many in the island; but, O, Sir, they only laugh at them, and at everything that is sacred. And though, Sir, I find myself obliged to live and converse as the rest do, or I should become an object of universal contempt and ridicule, yet (says he, beating his breast) I have it here, Sir; I have it here: I have faith, Sir; I have faith.' Poor young man, thought I, if the great woman, whom you so justly commend, and whose memory will be ever reverenced by the truly pious, were to hear you, she would say, as that eminent minister of God, Mr. G. Whitefield, observed on a similar occasion, 'I clearly see you are one of my converts, and not a convert of Jesus Christ.'."

The Doctor having slept on board one of the ships lying in the harbour, rose and pursued his way in the morning. This was the first message of salvation to this place by a Methodist missionary, and a quarter of a century rolled away ere another appeared to bear witness to the same truths.

In 1816, the missionaries remarked to the Committee—"At Falmouth, we have similar prospects (as at Montego Bay) and are strenuously urged by a respectable gentleman, a member of our Society, to begin the work; and, moreover, he begged to add, that Mr. Shipman has received direct encouragement from one of the first political characters in the island to the same effect."

Though Falmouth was added to the list of stations this year, it was not till 1818 that Mr. Shipman was able to take active steps in commencing the mission in earnest. In September, he reported to the Committee, that one Serjeant Waugh, of the Royal Artillery, had sent him four *dubloons*, two of which were to be appropriated to the erection of a chapel in Falmouth, one for the Bible Society, and another for general purposes. Early in 1819, Mr. Binning succeeded Mr. Shipman, whose labours produced a most favourable impression on the public mind, though little spiritual fruit appeared. Mr. B. stated—"We have met with every encouragement. The Hon. Mr. Stewart, who is the Custos, has shown us very marked approbation," which rendered it an easy matter to obtain a licence at the Quarter Sessions.

There were also two stations in the country, where the small congregations were very attentive. It was remarkable that most of the hearers were white people, who approved of the doctrines preached, and treated the missionaries politely. Though greatly depressed by the want of success in saving souls, they trusted that they were instruments of preparing the way for better days.

The claims of other parts of the island would not admit of continuing a missionary here, which led Mr. Ratcliffe, in 1823, to lament that Trelawney, with a slave population of 27,000, besides 3000 free people, and its town the third in commercial importance in the island, should be left without a missionary. In November,

he spent a week in Falmouth, and preached on Sunday and Tuesday evenings, in the Court-House, to large congregations, which gave him encouragement to return as the resident missionary at the following District Meeting, when it again appeared in the minutes as a station.

On Sabbath, May 9th, 1824, Mr. Ratcliffe opened a small chapel, which he succeeded in getting up. The sensation produced led some to resolve on closing their shops on the Lord's-day—about twelve begged to be received as candidates for church membership, while some viewed slave instruction as a dangerous innovation. As to the difficulty of bringing slaves to a just sense of religion, he could not see it after seven years' experience and observation. He felt encouraged by witnessing the benign influence of the Gospel "on the inmates of a negro cabin."

On the 30th, he united William Earle and Judith James in marriage, in presence of the congregation, which excited intense interest and curiosity, as they were slaves: intimating the lamentable licentiousness prevalent in the island, marriage being viewed as a novelty.

In about a week after, he married two couples, baptized five, and divided the candidates into four classes, besides one of seventeen members in the 33rd Regiment, all pious men, at the close of the following year. Though the Society continued small the members were consistent; the congregations large; and many were under deep anxiety about salvation, and hungering and thirsting for the word of life. The number reported was sixty-six members, thirty-four of whom had been added in the course of the year. Messrs. Crofts and Morgan expressed themselves as greatly encouraged with the state and prospects of the mission in 1826.

Though the field was white unto the harvest, and the people flocking to hear the word with earnest desire, yet they were deprived of a resident missionary for a considerable time, till Mr. Box was appointed in 1830, whose active zeal was crowned with great success; his labours were extensive, and the numbers and spiritual state of the members rapidly improved. At the end of the year he observed:—"Our Society is improving in numbers and stability, while the largeness of our congregations warrant the pleasing hope that soon it will be necessary to enlarge our borders. The whole of the pews are let, with the exception of a few single sittings, while £75 has been taken for them. By extraordinary efforts our people have raised £100 currency towards liquidating the chapel debt."

A burial ground having been purchased, Mr. Box addressed a large concourse of people who witnessed the first interment in it of a pious slave member, on October 31st, 1830. A few weeks after this he was called to dedicate a dwelling to God, built by a Mrs. Hindmarsh, a respectable female member, at Salt Marsh—about five miles west of the town—being, as he remarked, the first house ever so consecrated by a religious service in the parish.

Great interest was excited; numbers of rich and poor, bond and free, were attracted, and joined devoutly in the pleasing service. In this same house the writer has frequently preached to a company of attentive listeners, who always hailed the visits of the missionary with pleasure. At the annual District Meeting it was reported that "In this part of the vineyard the word of the Lord has had free course and been glorified, during the past year. Several have found peace with God through our Lord Jesus Christ, and many have been led to a serious concern for the salvation of their souls."

Mr. Box continued his labours at Falmouth during 1831, with cheering success. The number of members in the circuit rose to 960. But, just as he was preparing to remove to another station, the trump of civil war announced the insurrection of the slaves, and awakened the spirit of persecution against all missionaries as suspected sympathizers with them. As the rebellion began in St. James's and Trelawney, Mr. Box used all his influence with his members to keep them from joining in it; and, wishing to avoid being compelled to take arms as a soldier, he preached his farewell sermon at Falmouth, on New-Year's-Day, 1832. After preaching, he was summoned to attend at head-quarters, where he found several Baptist missionaries collected, all of whom were ordered to return the next day. As martial law was proclaimed, Mr. B. applied to the colonel for a passport to Kingston, in order that he might attend the District Meeting. Having reached Spanish Town, he was seized as he was walking the streets with the Rev. D. Kerr; being first hurried off to the guard-room, he was subjected to the insults of the military and several heartless spectators, who loaded him with contemptible epithets and unfeeling abuse. He got permission to read his Bible amidst oaths, curses, and profane language. He endeavoured to get some rest by leaning on a table during the night, as no bed was allowed him, after a fatiguing ride of thirty miles. In the morning he was, by an order of the Governor, committed to the common jail, and thrown among felons, some of whom were condemned convicts, others were guilty of high crimes and misdemeanours; but the greater number were imprisoned for their owners' debts, waiting till they might legally (!) be sold by public auction. The number was fifty-four, some of whom were afflicted with small pox, others with cutaneous diseases, and all in a state of offensive filthiness. When he attempted to sleep, myriads of mosquitoes and other insects rendered it impossible, and the following night he paced his cell for nine hours to keep off the vermin. Along with these evils, the suffocating heat and effluvium so affected him that, on the third day, he began to sink under them; on which the marshal proposed that he should exchange cells with a highway robber, which rendered the last two days of his confinement somewhat easier, as he obtained some sleep. He was watched with as much care as if the fate of the island depended on his being closely shut up. However, all this time, his mind was kept stayed on God

and in perfect peace. None of his brethren visited him during his confinement, on account of the degrading conditions and restrictions imposed on them, when they applied for leave to see him.

Though his arrest was at the instance of the Custos of Trelawney there was no charge—even after his imprisonment of five days a second despatch brought no accusation, on which the Governor set him at liberty!

While his luggage lay at the wharf to be shipped it was ransacked for letters or anything that might criminate him; his journal was taken away, and basely given to a malignant editor, who published forged or garbled extracts; and some members of the House of Assembly searched it diligently in order to glean anything that might fasten upon him the guilt of exciting the slaves to rebellion, but without effect; his innocence, and that of his brethren, shone with lustre amidst the dark insinuations and reckless charges of an unscrupulous and malignant press, that laboured keenly to procure the destruction of every supposed friend of the poor slaves—who, at this time, were butchered in a manner that must fix indelible infamy on their cowardly destroyers.

One of the hostile journals, "The Cornwall Courier," being published in Falmouth, vied with the "Courant" of Kingston in urging that "immediate steps should be taken to place the whole of the sectarian preachers in the island, if not in close custody, at least under a most rigid surveillance; as facts of the rebellion having been actually preached to the slaves, and instilled into their minds, are hourly coming to light!"

The flock, left without their pastor, were soon scattered and treated as if guilty of all the charges so shamelessly brought against them. Two of their number were selected as victims. Robert Lamont, a head man on Georgia Estate, and recently appointed to act as a leader of one of the Falmouth classes, on account of his intelligence, prudence, and piety. On the 28th December, while working in his provision ground, he, with some others, were seized by a party of militia, carried to Falmouth, tried by a "*drum-head*" court martial, sentenced to receive 500 lashes; to be imprisoned in the workhouse, and to work in chains during the term of his natural life. He was torn from his wife and children; sent to Port Maria workhouse; imprisoned among felons; gradually sunk under his accumulated sufferings; and was brought down to the grave in less than a year—his only crime being that he prayed to God and helped others to seek the Redeemer, and his salvation.

Their next victim was a relation of Lamont's, also a coloured man, belonging to the same property, named John Bailie, son of a former attorney, whose father left him £50 to aid in purchasing his manumission; but when, by his own industry and savings, he had as much as his estimated value, he was not allowed to escape from his chain, as the estate needed his services rather than his money! He was sentenced to receive the same punishment as his kinsman and

fellow-christian; but he fainted under the lash, and was pronounced by the attendant surgeon incapable of surviving more. He was then sent off to Rodney Hall workhouse, a place of punishment of appalling notoriety, whence he was cruelly treated till his Excellency, on inquiring into his case, set him free, in 1838.

During martial law, the chapel was used as a guard-house for the military, and as the St. Ann's Western Regiment of Militia, "who were also Colonial Church Unionists," were on their way home early in February, they pulled down the Baptist meeting-house, and attempted to do the same to the Wesleyan chapel, but its strength was such that their efforts were useless, till a few weeks after, a party of whites was formed in the town and neighbouring estates, who, with the aid of some captains and sailors, whose vessels were lying in the harbour, who brought jackscrews, ropes, tackle, saws, and crowbars, with which they effected its demolition; but not till they had spent fourteen nights successively at it—as coolly as if engaged in doing lawful work. The authorities pretended not to see it. While working, a miserable drunken fiddler was employed to amuse them with his wretched performances on a violin. As fast as the materials were torn asunder they were carried off by thieves, which system of robbery suddenly ceased as follows:—A fellow who used to express his sorrow at the materials of God's house being sacrilegiously stolen, went with some companions one night to do what he hypocritically condemned. Having fixed his eye on a loosened beam, he resolved to carry it off, but, while tugging at it, it suddenly gave way, and one end striking him in the neck pinned him to the ground. Another had his leg broken; on which the rest took fright and fled. On the following morning the wretch was found in the position his companions had left him—a stiffened corpse—with the end of the beam sticking in his neck! A coroner's inquest was held, and a verdict of accidental death returned. No thief would touch a nail of the ruins of the house of God after this!

At the annual District Meeting, which was held in February, Mr. Bleby was appointed to succeed Mr. Box at Falmouth; but so powerful was the faction against the missionaries that no landlord felt it safe to hire a house to him, from fear of having it destroyed by the Colonial Church Unionists. However, after considerable importunity with the proprietor of the house formerly occupied by the missionaries, he removed to it on the 4th April. On the following morning several of the people joined him at family prayer, notice of which was instantly conveyed to the editor of "The Cornwall Chronicle," who, as a magistrate, ordered the constables to take all into custody who might be found doing so. The next morning the people came again, but as soon as they were gone, several constables waited on Mr. Bleby to inform him that his house was unlicensed, and that no preaching would be allowed there. The proprietor endeavoured to persuade him to leave the house, but Mr. B. having nowhere else to go to, advised him to apply to the civil

authorities to protect his property if he thought it in danger. Soon after this an anonymous letter was picked up near the house, threatentng him with tar and feather unless he left the town. It was in a disguised hand signed "*Mob.*" On the evening of the third day, just as Mr. B. had sat down to tea, several whitemen entered the house, armed with bludgeons. On Mr. B. inquiring the object of their visit, they said, "We have come to take tea with you." Some of them instantly seized and drove him backwards to the opposite side of the room, cursing him as a preaching villain. One struck him a heavy blow on the head; another brought a keg of tar, with which they proceeded to cover his head, face, and breast. One seized the candle from the table and endeavoured to set his clothes on fire. Mrs. Bleby now rushed forward and dashed the candle from his hand. The noise attracted several friends, which scared the villains, who quickly made their escape.

In the dark, some of them mistook their own companions for Mr. Bleby and Mr. Whitehorne, the Baptist missionary, who had left the house only a short time before their arrival, on these they inflicted some murderous blows, by which one had his collar bone broken, one his skull fractured, and another his thumb dislocated. One of them never recovered his reason, but died a wretched maniac from the wounds he received! In the scuffle, Mrs. Bleby was thrown violently on the floor by one of the miscreants, and another attempted to lock her up in the pantry. The infant which lay on the sofa, disturbed by the noise, began to cry, on which one exclaimed "throw it through the window" Mrs. Bleby hearing this, snatched it up, and succeeded in making her escape with it in her arms by the back door, without her bonnet, and having only one shoe, while her dress was covered with tar. Mr. Bleby, in endeavouring to get away, was met in the yard by the man who had attempted to set him on fire, who aimed a blow at his head, but, by stooping, he avoided it. He then rushed up-stairs, and narrowly escaped a heavy blow from a bludgeon, which fell heavily on the stairs, and resounded through the house. At length he effected his escape, and found shelter in the house of a person of colour. He was then taken under the protection of Mr. Miller and the military, and found an asylum for the night in the barracks, while Mrs. Bleby was kindly received and sheltered by the lady of Mr. Jackson, Clerk of the Peace.

Before Mr. Bleby found protection from these cowardly ruffians, some coloured friends of the militia came to his rescue; but this was deemed a crime, for which they were threatened to be tried by a court-martial.

Bills were filed against the above-mentioned rioters, but the Grand Jury of the County of Cornwall ignored them, as did the Grand Juries in every similar case, during this season of infamous misrule and persecution. In July, the "Colonial Unionists" of the several parishes throughout the island assembled at Falmouth,

in order to make a last desperate effort to destroy the missions. The "Cornwall Courier" gave the following account of this grand assembly:—"The meeting of the Colonial Union, which was held at the Court-House in this town, on Monday last, was one of the most numerous and respectable that has been held in Trelawney for a long time. The unanimity which pervaded it was wonderful—every man seemed bent on accomplishing its objects—the expulsion of the canting crew who have so long preyed upon the very vitals of this community, and, with a baseness unparalleled, endeavoured to destroy the country, which has afforded them so many 'days of fat things.'

"These meetings are wormwood and gall to the saints; they feel that by them their influence, their trade is destroyed: and they yell and groan most piteously at every thought of those words of horror, the 'Colonial Union.' This shows the efficacy of the institution, and proves that it is the only way to get rid of them.

"The resolutions were carried by acclamation."—"They are unexceptionable, especially that one which pledges the members of the Union to employ no person of any description whatever who is a supporter of the sectarians. The adherence to this resolution will do more to drive them away than could be effected by any other plan; and the sooner the saints are ejected the better for Jamaica." So great was the infatuation of these "Unionists" that they expressed the utmost contempt of the Imperial Parliament, the Governor, and the British public, whose united voice condemned their folly, and proclaimed a determination to protect the missionaries from their lawless violence.

At this meeting a "*Solemn Declaration*" was formed, a copy of which was to be kept in each parish, and whoever refused to sign it was to be a marked man—to be crushed by every possible means, by loss of situation, trade, &c.; and on the other hand promises of strong encouragement and support were held out to all who would join in expelling the missionaries from the island. It is easy to imagine what the poor flock had to endure when their pastors were called to suffer such treatment at the hands of those who possessed the means of giving full indulgence to their unbridled passions among the helpless and unprotected slaves.

The storm was too violent to last long. British justice appeared, armed with power to shield its victims, and hush the tempest into a permanent calm. In the following year the clouds began to break, though about six months passed away ere it was deemed safe for a missionary to begin his labours publicly in Falmouth. In June, 1833, Mr. Walters ventured to take up his residence in Falmouth. At the close of August he gave the following pleasing account of his situation and prospects:—"Our enemies are at peace with us. For the last two months this has been my residence, and I must say I have been treated kindly by the authorities; and I feel confident, notwithstanding former occurrences, that, if protection

or even redress should be required by me, I should have it. Upon the whole, our prospects are exhilarating; the cloud is dispersing; the scattered victims of persecution begin again to be collected, and the church will, we trust, once more flourish, to the glory of that God who has thus far brought us through the water and through the fire." "Twenty months our chapel has been demolished. Our present place of worship is crowded to excess. The building is low—the heat intense. It is at times rendered almost insupportable to the people, and it cannot but accelerate the death of the missionary." By the end of the year, the scattered members had been almost all gathered in, and several new ones added to the number.

During 1834, the prospect continued to brighten; the people eagerly flocked to hear the word; large numbers received it joyfully, and gave evidence of its renewing influence on their hearts and lives; and so greatly had public sentiment changed, that, when Mr. Walters was about to leave Falmouth, the Vestry gave him the use of the Court-House for two Sabbaths, in order to accommodate the large congregations desirous of listening to his farewell sermons.

As soon as arrangements were made by the missionary committee for giving some pecuniary aid by direct grant or loan towards the re-erection of the destroyed chapels, Messrs. Corlett, Bird, and Hornby were appointed to the Falmouth circuit, which at that time extended to several distant stations in the country. Mr. C. laboured with great zeal in rebuilding Falmouth chapel; but, in executing his noble design, he far exceeded the pecuniary means at his command, which involved him in much anxiety of mind, and placed him in a painful position with his brethren, who considered that in this matter his zeal had carried him beyond the line of prudence. Still, the labours of Mr. C., as well as of his colleagues in this circuit, were of the most self-denying character. He found, on his arrival, that the people had been thrown into a state of disunion by a young man who had left the army, and became for a while a promising assistant to the mission; but Mr. C. recovered most of those who had been led astray, and greatly increased the Society ere he left the station.

The chapel is seventy-five feet by fifty, with a capacious gallery at the end and sides, and a vestry behind the pulpit end twelve feet square, beyond which there is a piece of enclosed ground. It is a plain building, bearing evident marks of regard to decency, economy, and comfort. It was opened, though unfinished, by Mr. Bleby, on the 31st July, 1836, who felt the contrast between his position on that day, and the dark night when he was assaulted by the infuriated "Colonial Unionists" in his own house near by.

In 1838, efforts were made to establish schools in the circuit. With regard to this, Mr. Foster observed—"An adult school, which has been formed here, is prospering even beyond our expectation. I believe the number of scholars is now above seventy.

efforts, he and his colleagues made a commencement, and proceeded to erect a wooden chapel of large dimensions; but ere his plans were carried out he was removed. From the large number of estates within the range of a few miles, the prospects of a prosperous mission were encouraging. Of this place Mr Foster wrote in 1838:—"At Duncan's, where our congregations, as well as our Society is composed (almost entirely) of those who are just liberated from the shackles of slavery, we have still encouraging prospects of extensive usefulness. The congregation has within the last few months been increasing, and in the course of the last quarter sixty-eight have been received on trial. The school at this place is in a very flourishing condition; several new scholars are admitted from amongst those who were above the age of six years when the apprenticeship term commenced, and who, consequently, during that term were deprived of the opportunity of securing learning, and who wish to secure it now, while the means are within their reach. Others of the adult population are manifesting an anxiety to learn to read and write, and are devoting a part of their time to that object. I have been delighted to hear some of the negroes refer to their temporal freedom in such a manner as to show that, while they gave God the praise for that blessing, they did not allow it to have the pre-eminence in their estimation above that far more glorious liberty which they enjoy as children of God."

The prosperity of the day-school at this place was owing chiefly to the well-directed exertions of Mr. H. Adams, the teacher. His qualifications were highly respectable, and his energy far beyond what the state of his health led any of his friends to expect of him. He had great influence among his scholars, from his peculiar management, and succeeded to an extent by no means common in the island in this department of the work of benefitting the people.

In the following year Messrs. Ritchie and Harding laboured with zeal and success in advancing the moral and spiritual welfare of the people. About this time certain parties were keeping the people in a state of painful excitement and agitation on matters of a merely secular and political nature, which ministered strifes rather than godly edifying. Interference between masters and their labourers and servants on the adjustment of work and wages led to jealousies, feuds, and bickerings, injurious to the real temporal and religious welfare of all parties. Against such a spirit and such proceedings a faithful, scriptural, and affectionate testimony was borne by the missionaries—the effect of which may be seen in the following account given by Mr. Harding of a service held at Duncan's, on the eve of the 1st of August, 1839:—"The services of the 'First of August' were to me highly interesting. On the eve of the day on which the anniversary of Freedom was to be celebrated, we had a watch-night meeting at Duncan's. In consequence of the very serious indisposition of my excellent superintendent, Mr. Ritchie, I was deprived of his valuable assistance and direction on this occa-

sion The service was commenced at nine o'clock. We sang, and I read a portion of our excellent liturgy, and then read Exod. xii., and endeavoured to explain, and made a number of observations on it, which enabled me to apply the doctrine of this portion of scripture with peculiar advantage, to a large congregation, who were at the time closing the first year of civil liberty. We then sang and prayed, and I gave the people a short address on the interesting character of their present circumstances, endeavouring to impress upon their minds the fact that civil liberty is a general blessing. I now called on some of the leaders to give us their views of the present state of things. The first that spake gave an account of his own conversion, and of the bad state of things when the Gospel found them, contrasting their present happiness with the past. He said—'We no know there is a God; we hear nothin' o' Jesus Christ; we no know we have soul to save. Minister learn we all; we owe all to minister. The Gospel learn we, and make we free. Dem say one great one do dis for we; some say dat society and dis society do dis here free, and bring it to we country. But God is dat great one dat do dis great ting. August! Time aback we know nothin' about August. Now ebry (every) man, ebry woman, and ebry child know it; and we will never forget it while our head be hot. I am free man! free as Briton! free as Queen himself. God bless Victoria! God bless our ministers! dem our best friend.' Another spoke in a similar strain. He said—'I use go to Church of England, but nothin' please me but organ. By and by Wesleyans came to Falmouth; dey preach so plain, so strong, dat dey stick my heart. Den me begin pray; God change my bad heart, and now religion my great comfort. When I first began to pray I could not read; I buy me spelling book and begin to learn. Now I read Testament. When the war come, dem search for the book among all we people, and took dem away. But I go take one strap, tie my spelling book and Testament together, and put dem in one dry place under the house. Me use go look at dem sometime, but fear to touch dem. Because dey stop dare long time, the hants (ants) make dem nest upon dem; den me took dem away, and put dem in anoder place. Now I got plenty book, and nobody take dem away. O dis change, how sweet! Minister tell we dis good, we know nothin' before dem come. We live like hog in de wood; we no know how to dress we food; how we sarve we God; how to save we soul. We know no day but Tuesday and Thursday, beef days, and Monday, turn out day. Now we know Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and blessed Sunday. Before time we flog for looking in book, for pray, for picking up bit paper and reading it. Now no flog! no chain! no workhouse! We free; Gospel make we free. My broders and sisters make we use dis free well; make pray for our dear minister; for dem dear wife; for our Queen, and for good English people; and make we neber forget de Gospel which minister stand upon de pulpit and

preach to we poor sinner.' I then addressed the people for about half an hour more, on the necessity of watching against an ungrateful spirit, grounding my observations on Deut. vi. 'You have now,' I reminded them, 'your liberty; many of you have houses and lands, and horses, gold and silver; you eat and are full, and are unquestionably in better circumstances than the peasantry of most other free states. Beware lest your hearts be lifted up, and you forget the Lord your God, who, you have acknowledged, has given you the blessing of freedom; be careful to observe the precepts of the blessed Gospel, which in the days of your grievous and oppressive bondage were your only comfort and safe consolation.' After singing and prayer we repaired to our homes, and God was glorified for the second year of liberty on which we had entered."

Mr. Seccombe being appointed to succeed Mr. Ritchie, the work at Duncan's continued to prosper. A residence for the missionary was built, and occupied for a short period by Mr. Harding before he left the circuit, after which Mr. Seccombe removed with his family to it. It was not till the middle of March, 1841, that the writer visited Duncan's, on which occasion he was surprised and delighted with the extent and respectable aspect of the congregation, and though the chapel was far from being finished, it afforded room for between ten and eleven hundred hearers, who gladly listened to the Gospel message with serious attention.

Having freely received the glad tidings of salvation the people felt their obligation to do something towards conveying them to the regions beyond. To afford them an opportunity, a missionary meeting was held on the 1st of September, in the early part of the day, when the claims of the perishing heathen were advocated by Messrs. Edmondson, Randerson, Edney, Chapman, Curtis, and Seccombe. The chapel was crowded; the collection amounted to twenty-one pounds, a sum much below what it would have been had they not been contributing most liberally towards the completion of their spacious chapel. During Mr. Seccombe's residence at Duncan's he laboured with diligence, and succeeded in finishing the chapel and advancing the mission in all its departments.

On the removal of Mr. Seccombe to Brown's Town, Mr. W. H. Hann was associated with the writer as a fellow-labourer in the circuit. He was a young man of great simplicity of character, eminent piety, ardent zeal, and very successful in the conversion of sinners from the error of their ways. The progress this mission had been making under his predecessors, was continued during his stay here. About the middle of 1842 the Sabbath-school presented an animating appearance. About 200 children and adults (some of the latter old and grey-headed) were diligently striving to learn. Among the teachers was a very respectable person lately from England, who had been tutor in the family of the proprietor of a neighbouring estate. His intelligence, humility, and zeal to do good, were such as are rarely witnessed in the island. In connection

with the anniversary services of the "First of August," there was an examination of the scholars, after a school sermon had been preached to them. The parents and friends mustered largely; the children acquitted themselves well. The day was concluded by a treat of cakes and lemonade to the scholars. The spectacle was as cheering as novel in a locality so long enveloped in the darkness of slavery—during which the mind of the slave was left without the least cultivation.

About this time a most afflictive incident occurred. One Lord's-day, while the writer was preaching to a crowded congregation, which filled and partly surrounded the chapel, a negro child, having lost sight of the mother, wandered away. After service was over, search was made everywhere about the neighbourhood, and along the road for several miles, as far as the estate to which the parents belonged, but no trace of the little wanderer could be found. The poor woman returned to the neighbourhood of the chapel, and spent the whole night in searching and wailing over her lost child. Her plaintive cries echoed through the hills, but morning came and the day passed away, still no discovery was made; night again threw its darkness over the afflicted mother, whose moanings disturbed its wonted stillness. On the following day, some carrion crows were seen hovering over a spot not far from the highway side. A negro, attracted by their movements, went into the pasture, and there beheld the lost child half eaten up by these voracious birds. The little creature was a lovely negro child, about four years of age, plump and healthy. It appears that, having climbed over a dry-stone wall and fallen asleep among the tall guinea grass, on awakening it could not find its way out, but laying help of some blades of the grass, it walked round and round till it fell exhausted, and expired through fear and starvation, and so became a prey to the vultures. After a coroner's inquest had been held, the writer performed the mournful task of consigning the lacerated corpse to the grave. From the time the body was found, the poor mother ceased to give any audible expression to her grief, but seemed to bow silently to the Divine will What rendered the matter the more touching was, that this had been the first time the child had ever been brought to the house of God, on account of the distance, and the spot where it perished was only a few hundred yards from the chapel, and a very short way from the roadside, along which hundreds of people had passed, without hearing or seeing it.

At this time, the writer was called to resign one of his children up to Him who hath appointed the bounds of our habitation upon the earth. After lingering six weeks, he was taken away from the evil to come, at two o'clock in the morning of the 30th July, and at six o'clock in the evening his remains were committed to the grave by Mr. Kerr, Messrs. Seccombe and Hann assisting. He was named Thomas Coke, after the founder of the Jamaica mission, and had scarcely reached his sixth month when he was cut down like a

tender flower. In the view of the chapel and mission-house, accompanying this account, his grave is seen in front of the latter, on the brow of the hill above the chapel.

On the 16th of October, as the writer was preaching at Duncan's, he was seized with fever; with difficulty he got to Falmouth the next morning, when he was taken alarmingly ill, every remedy seemed to fail, till, on Sabbath evening, his medical attendants announced that they had done all they could, and if his wife had anything to say to him, to say it at once, for that in three or four hours all would be over. However, it pleased the Hearer of prayer to spare him, in answer to the supplications of his people, though the process of recovery was slow. Kettering, the residence of the late Rev. William Knibb of the Baptist Mission, is within a short disdance of this station. The reminiscences of this locality are of a mingled character—much that is cheering, and not a little of an opposite nature, occurs to the memory of the writer, while he recals past scenes. For a long period his esteemed brother Harding, whose labours at this place ought never to be forgotten, has been an invalid in England, in consequence of his devoted exertions as a Christian missionary in Jamaica.

From the large number of members located inland at a considerable distance from both Falmouth and Duncan's, a new station was begun at Duan Vale, about eight or ten miles south of the former. In June, 1842, Mr. Marrett, the attorney of the estate, granted a piece of land, and a temporary wattled building was erected, which afforded shelter for the congregation till a better could be built. In 1843 Mr. Walton succeeded the writer at Falmouth. At the close of the year the members amounted to ten hundred and twelve; the hearers to thirteen hundred; the day scholars to one hundred and twenty; while two hundred attended the Sabbath-schools—at which time Duncan's was taken from Falmouth circuit and added to Brown's Town.

CHAPTER XIV.

ST. ANN'S BAY.

Situation and appearance of the Parish of St. Ann—A mission begun at Bellemont—Mr. Shipman invited by Mr. S. D. Drew—Mr. Ratcliffe forms a Society at the Bay—Outrage on Mr. Ratcliffe and family—Persecution and death of Mr. Grimsdall—Messrs. Whitehouse, Orton, and Watkis imprisoned—Magistrates dismissed—Mr. Orton tried for perjury—Death of Mr. Saxton—Persecution—Chapels destroyed—Messrs. Wood and Greenwood driven from St. Ann's—Mr. Greenwood imprisoned, and again driven from the Parish—Cheering Success of Messrs. Greenwood and Barr—Messrs. Whitehouse and Wood—Death of the latter—Death of Mr. Walters—Efforts to rebuild the Chapels—A chapel built at the Bay—Great success—Noble liberality of the people—The Circuit divided—Mr. Kerr—Liberality and disinterestedness of the people.

LEAVING the hot, dry, and dusty road which leads northward, from Spanish Town through St. Thomas' in the Vale, the traveller soon finds himself, apparently, arrested in his progress by formidable rocky barriers, rising, at one part, perpendicularly, on either hand, to a great height, where it is plainly visible that the mountain has been cleft in two by a strong convulsion of nature. Along the base of this fissure the Rio Grande flows over or between masses of rock with a velocity and sound regulated by the quantity of rain which has fallen in the mountains. Emerging from the Bog-walk, and crossing the river by an iron bridge on the left, the vale soon opens to the view, with the magnificent mountains on the north, which must be scaled ere St. Ann's can be reached. On arriving at the foot of Mount Diabolo, the formidable task begins. The road soon becomes steep, winding, or zig-zag, yet sufficiently romantic to alleviate in some measure the tedium of the long and weary ascent. At certain points the view becomes really enchanting, till, on arriving near the summit, the vale and its encircling mountains present one of the grandest displays of scenery which even fancy can conceive. The rich colouring of the varied objects which throng the level of the vale, enclosed by the perpetual verdure of the mountains, illuminated by a tropical sun sparkling in a cloudless sky, excite in the mind of the spectator a vivid impression of the sublime and beautiful in nature, as if to reward the toil of clambering this formidable mountain. After reaching this height, the road winds along a level for nearly two miles, then descends on the north side of the mountain for a considerable way, and again crosses an extensive level, which is laid out in breeding pens, having some of the most beautiful pastures in the island. The climate

P. Samuel Delt

Keith & Gibb

MISSION HOUSE AT ST ANN'S BAY IN 1827.

and scenery of this locality reminds one of some parts of England in the summer season. The various productions of the mountains are cultivated to a considerable extent all around. On reaching the northern extremity of this table land, the road again descends for several miles till it reaches the seaside at St. Ann's Bay, after which it keeps along the shore both east and west, towards the extremities of the island.

The numerous and prosperous societies which have for some years existed in this part of the island originated at Bellemont, the property of Stephen Drew, Esq., Barrister-at-law, and one of the magistrates for the parish. At the earnest request of some very intelligent and respectable relatives, particularly of a sister, who was a member of the Methodist Society in the West of England, he was induced to read Wesley's sermons, which had such an effect upon his mind that, in writing to a gentleman whom he wished to persuade to read them, he observed—"If you would examine the excellent sermons of Mr. Wesley (which, together with the great men of the Reformation, are the model by which all their, *i. e.* the missionaries, preaching is framed, and which I would lend you very gladly at any time, or you could get from any of the ministers), you would approve them as much as I do, and would say that they are the most useful ever written, and that such preaching is the very thing needed to promote the welfare and security of the island, and to make us all what we ought to be. I assure you, that I am thankful to God for bringing me to the knowledge of them." No sooner was he thus enlightened and impressed, than he called his household and slaves together every Lord's-day, and read the church prayers, and one of Wesley's sermons to them;—a marked change soon appeared, which encouraged him to go on. Having occasion to be in Spanish Town about business, in August, 1817, he visited the Methodist Chapel, and introduced himself to Mr. Shipman. In the course of conversation, he expressed his desire of having his negroes instructed, stating, at the same time, his own efforts to enlighten them. Mr. S., pleased with the proposal, promised to visit Bellemont for that purpose. However, it was not till the 24th of November that he was able to leave Spanish Town. The health of Mrs. Shipman having suffered from repeated attacks of sickness, a change of air was urged by her physician, aad Mr. and Mrs. Drew earnestly invited her to their salubrious neighbourhood. She was kindly entertained by these good friends for nearly three months, during which she was of great use, especially to several of the negroes. On New-Year's-Day Mr. Shipman baptized between thirty and forty of them, and formed a Society, of which Mr. and Mrs. Drew became members, and the former was by Mr. S. appointed to act as Steward. Mr. Shipman being appointed to Falmouth the year following, he could visit this new station only once in six weeks, as it was distant fifty miles, and nearly forty from Spanish Town, with the tremendous ascent of

Mount Diabolo to increase the difficulty. However, Mr. Drew diligently instructed and watched over the infant Society, and with such effect, that Mrs. Shipman was forcibly struck at observing while there during Christmas holidays. that there was no drumming or sports among them, such as were universally practised by the slaves at this season; but all spent the time in the worship of God, or in a sober and rational manner, and, instead of singing their old songs in the fields, they were singing the hymns they heard in their religious meetings, while at night the voice of prayer might be heard from their huts—all indicating that Divine influence accompanied the instruction given them.

In a letter to a gentleman, Mr. Drew wrote—"Will you allow me to avail myself of this opportunity to state to you the very great benefit I have derived in respect to my slaves through the teaching of the Wesleyan ministers. I have tried the result of their system, and, after two years experience, I am enabled by the event (and, therefore, I think, bound in justice to them) to declare that my negroes are altogether an altered people, since they have been brought by them to a proper and deep sense of real religion. All outward immoralities of every kind have been banished from among them; most of those who are marriagable live in the decencies of a married life, and the rest, I do assure you, refrain from every illicit connection; I mean, excepting a few on whose minds no very serious impression has yet been made, and even they begin to feel and abstain from all gross irregularity. The Sabbath is regularly spent by all of them under my own eye, as a day of devotion and rest. That they may not suffer, I give them weekly a day for their own ground, which loss of time is, I am assured, more than compensated to me by the health and cheerfulness which, after the rest of the Sabbath, they can begin their work on Monday. These are of themselves great steps towards moral improvement, yet are but little compared to my being able to say that, under the peculiar views of religion impressed on them, I believe their hearts and tempers are much reformed, so that I have the strongest proofs, arising from their more willing obedience, and their much better work, that they are become more valuable as slaves, and more useful as members of the community. Surely, therefore, these ministers, who thus act from a conscientious impulse, and without fee or reward, do deserve well from every gentleman who has a real regard to the permanent security of the island, and whose properties may be so strengthened and benefited by their unwearied labours." Such were the views of a West India proprietor, not only at that period, but up to the moment of his death.

In October of the following year, Mr. Binning, on his way to Spanish Town, observed—"I rested two days with our kind friend Mr. Drew,—one of these being the Sabbath, I spoke twice to the people, and afterwards administered the Sacrament of the Lord's Supper to the family, and in all the Lord was graciously present.

I was really much pleased with the manner in which the negroes conduct themselves under divine service. They sing our hymns charmingly, and hear the word with deep reverence and attention." In little more than a year, Mr. Ratcliffe received from Mr. Drew £21 6s. 8d. towards Wesley Chapel in Kingston, and the chapel at Montego Bay, and with it the following with regard to the good work at Bellemont:—"We have had very great and merciful manifestations of the love of God, and, since that, some very heavy trials. The Lord, however, gives us to rejoice exceedingly, and our souls are firmly staid upon him. The Sabbath that is gone to render in its account was a day of great comfort to me, and so indeed was the former, as much as I ever experienced; I had whites, browns, and blacks, from different quarters, who came to hear the word of God. They now begin, God be praised, to inquire after the things which make for their everlasting peace."

Though Bellemont was the spot first visited by the missionaries, the Bay was chosen for the principal station in the circuit, on account of its being the parish town, the centre of traffic, and containing the largest amount of concentrated population, besides being a convenient radiating point. On the removal of Mr. Ratcliffe to Montego Bay, in January, 1821, St. Ann's became part of his field of labour, as it had been of that of Mr. Shipman. In the month of April he visited the Bay, and was introduced to the Custos by Mr. Drew, who received him most politely, and granted him a license on his taking the oaths prescribed by the law of 1812. On the following evening he preached to a very genteel congregation, who behaved with great attention, some of whom were deeply affected. On the Lord's-day he preached twice, and also every evening while here, and formed a Society of about twenty members, who all seemed in earnest to save their souls. In soliciting assistance from the Committee, he wrote—"I hope the Committee will assist us liberally in this new mission; and I am certain it will form a most important acquisition to our cause in Jamaica. The parish is beautiful; the population large; the magistrates friendly; and when the missionary is fixed there, he will have a circuit of five places, viz., St. Ann's Bay, Run-away Bay, Dry Harbour, Ocho Rios Bay, and Bellemont."

In the following year, Mr. Parkinson laboured successfully; the congregations were excellent, and the Society increased in numbers. The prospect of establishing a mission became very cheering; premises were secured capable of being altered and improved, so as to form a chapel, a dwelling-house, and a burial-ground. Mr. Ratcliffe wrote—"St. Ann's Bay Chapel will stand about thirty feet above the level of the sea, commanding a beautiful view of the harbour; and, to the east, an extended verdant landscape, richly clothed with corn, sugar-cane, and pimento groves. These scenes, where nature displays her charms, I would hope, are but faint emblems of the moral beauties which are soon to overspread this part of the country."

News having arrived in Jamaica of the insurrection at Demerara, and the outrage committed on Mr. Smith of the London Missionary Society, and also on Mr. Shrewsbury, of the Wesleyan Society at Barbadoes, when an infuriated mob demolished the new chapel and compelled him to flee to St. Vincent's to save his life, the magistrates of the parishes of St. Catherine, St. George, and St. Ann's, influenced by the advice of the persecutors, refused to grant licenses to two Baptist and two Wesleyan missionaries, who applied to them for that purpose; in consequence of which St. Ann's was left without a resident missionary during 1824, and enjoyed only a third part of the labours of Mr. Ratcliffe, who resided at Falmouth, but being licensed for St. Ann's, had the privilege of preaching. However, in 1825 he removed to the circuit altogether, and resided at the Bay till the month of August, when he found it advisable to remove his family to the mountains, to a house connected with a chapel at Bellemont, which was nearly completed, in order to enjoy the cool air during the hot and sickly season of the year. Of the Society at the Bay he observed—"I rejoice much in witnessing the simplicity and piety of our negro members at St. Ann's Bay. They are a fine set of people, and their Christian experience is very considerable. Last Sunday I added six on trial, and married one couple. Among those admitted on trial are two aged Africans, Mr. and Mrs. Johnston, whose great love to the means of grace has often affected me. Though they live at the distance of six or seven miles from the chapel, and are very feeble in body, scarcely has the sun risen when they enter the mission premises to wait the commencement of the Sabbath morning's exercises. Their snowy locks form the most striking contrast with their faces, whilst every look and every expression show how much they are engaged in the work of devotion. These are precious fruits of the hallowing influence of the doctrine of the cross."

It was not till the close of the year that any attempt was made by the enemies of the mission to follow the example of the Barbadoes rioters. The Light Company of the St. Ann's Regiment of Militia being called out to guard the town during the Christmas holidays, was disgraced by an attempt of a party of young Creoles belonging to it to murder Mr. Ratcliffe and his wife and children, at midnight on the 25th of December. While they were supposed to be asleep these sanguinary men loaded their muskets, and deliberately fired into the premises—the chapel and house being under the same roof. Seven balls were extracted from the chapel; two were found loose on the floor, and one was bedded in the pillar nearest the pulpit; a ramrod was found within a few feet of the window of the house. By the special providence of Him who numbers the hairs of the heads of his people, all the family escaped. The reader may conjecture their danger by observing the drawing of this building—which accompanies this account. Most of the balls penetrated the window on the right hand of the door, and so nearly on a level with

the beds in which Mr. R. and family lay. A small building may also be observed in the distance, meant to represent the jail in which Messrs. Grimsdall, Whitehouse, and Orton were afterwards incarcerated, of which notice will be taken. Mr. R. having informed the officer in command, left the magistrates to dispose of the affair. Mr. Drew put the matter in a train for legal inquiry, but he died before the trial came on. The guilty were screened, and nothing more would have been heard of it had not Dr. Lushington moved in Parliament that inquiry should be made into it. The Duke of Manchester, then Governor, alarmed at this, endeavoured to ward off the disgrace which attached to him and the Jamaica magistracy, but without effect. The rector of the parish who was his companion and counsellor, has ever been regarded as the instigator of this outrage, by a sermon he preached to his flock! The Vestry offered a reward of £50 for the discovery and conviction of the delinquents; but, while this was done, they were perfectly acquainted with and determined to shield them by a feigned ignorance and pretended abhorrence of the atrocious deed!

The spirit of persecution, thus awakened and winked at by the public authorities, grew bold and active. No sooner had Mr. Grimsdall succeeded Mr. Ratcliffe than he felt its malignity. Mr. Drake, the head constable, took the lead in the crusade against the missionaries. This truly malignant official laboured to prevent Mr. Grimsdall obtaining a license at the Quarter Sessions, and would have succeeded had not the Custos, the Hon. Henry Cox, Esq., used his influence in favour of Mr. G., who obtained a certificate after paying £2, 13s. 4d. and taking the oaths. The missionary having been thus taken out of his hands, he next strove to frighten the slaves from attending the services, by taking his stand near the chapel and threatening them with imprisonment. At other times he would place himself at the door of the chapel to mark the slaves who entered, in order to inform their overseers that they might be flogged. One evening he laid hands on some of them, which brought Mr. Grimsdall out to expostulate with him on his illegal and persecuting proceedings. This untiring man next had Mr. G. brought before the magistrates on a charge of preaching in Miss Jarvis' house at Ocho Rios Bay, which was not licensed. Till now no hindrance had been offered, though Messrs. Shipman, Binning, and Ratcliffe had been in the habit of doing so before him. In his defence, Mr. Grimsdall said that the law under which he was summoned had never been published; that he had given in a paper to the Clerk of the Peace, signifying that he desired the place to be acknowledged as one in which he held public service, and that he thought all that could be done was to compel him to have the house licensed. The magistrates admonished and warned him not to hold any service till a license was granted. The next charge of the constable was, that Mr. G. had been preaching to slaves at unlawful hours, according to the Persecuting Act, which had passed the

House of Assembly only a few weeks before. He swore that on Thursday the 31st of May, between the hours of seven and eight o'clock, P.M., he stopped opposite the Methodist Chapel in his rounds, accompanied by Mr. Hodges; on looking he recognized several negroes whom he knew to be slaves, sitting on benches in the Wesleyan Methodist Chapel at St. Ann's Bay. He waited till Mr. G. was done, and then laid hold of several negroes as they were coming out, which excited some noise, and drew the attention of Mr. Grimsdall, who remonstrated with Mr. Drake. The result was, Mr. G. was committed to jail for ten days, as he refused to pay the fine imposed by the new law. He requested a copy of his examinations and commitment, but till he paid six dollars this favour could not be granted him. Thus, for the crime of preaching to slaves a little after sunset, he was condemned to ten days' imprisonment. Though the law named eight as the hour beyond which it was unlawful to hold such meetings, he had not exceeded that hour—yet was he condemned and punished.

On his confinement in jail he observed—"The place of my confinement was rendered unpleasant by many things, but by none more so than by its being on a level with the hospital, which was only divided from my room by a very narrow passage, and greatly annoyed me with a most intolerable stench." At sunset on Saturday the 16th of June, the jail-keeper informed him that he had "a full and free discharge from St. Ann's Bay jail." On which Mr. G. remarked—"I was not sorry for this liberation, for I felt anxious to be engaged in my duty of preaching the word of life, from which my confinement had prevented me,—though they could not hinder me from singing and prayer, nor from those manifestations of God that made me happy and joyful, and made my prison like a palace. The members of the Society were very kind, and did all they could to make me comfortable." The next day he preached twice at the Bay.

Having applied for a license for the house at Ocho Rios Bay, his application was rejected, though the Custos and another magistrate considered him entitled to it. Conscious of acting legally he again preached there, and was again cast into jail, where he was kept till bail was given for his appearance before the Court in the month of December. However, ere that day arrived he was placed beyond the reach of his persecutors. On the 30th of November he was seized with fever, which terminated fatally on the 15th of December. Mr. Orton, who saw him on his death-bed, wrote—"Having to go to Spanish Town, I called at Bellemont on my way thither, and was exceedingly sorry to find our dear brother very unwell, though immediate danger was not apprehended. Upon inquiring into the state of his mind, it appeared that he was somewhat exercised with temptations; but he assured me that he had a firm reliance on the merits of Christ. I had the satisfaction to find that, by conversation and prayer, his mind was delivered from

the temptation, and the Lord was pleased to impart the comforting manifestations of His presence. My business being urgent, I was under the painful necessity of leaving him to pursue my journey to Spanish Town. Having completed my business, I returned to Bellemont as speedily as possible, with the flattering hope of finding him better, but was painfully disappointed by perceiving marks of an early dissolution deeply graven on his countenance. I conversed pointedly with him for a short time on the state of his mind. His answers were—'O, everything is quite different now!' His reliance was on the cross of Christ for salvation. He was perfectly resigned to the will of God, and his patience under his sufferings was exemplary. During the few last hours of his life he suffered occasional delirium; but, even then, he gave frequent tokens of his happy frame of mind, often waving his hand, with an expressive countenance, which seemed to say to the surrounding mourning friends 'Angels beckon me away!' Thus are his dear partner and lovely infant bereaved of an affectionate husband and a tender parent; and we, as his brethren, are called to sustain the loss of a much esteemed brother; and you and the Church the loss of a faithful, zealous, and useful missionary."

Mr. Whitehouse being appointed to succeed Mr. Grimsdall, he soon began to partake of his sufferings through the determined hostility of the head constable, who, having lost his late victim by death, now seized upon his successor.

On the 9th of August, 1828, soon after Mr. Whitehouse had left Bellemont for St. Ann's Bay, he was met by Mr. Drake, who said, "Sir, I have a warrant for you." Mr. W. replied, "I am going to St. Ann's Bay, and shall not attempt to conceal myself there." He then rode a few miles towards the Bay, and pulling up his horse said, "Sir, I am directed to take you before the first magistrate, and there is one here waiting for you." They then went to the house of an elderly lady, and, after waiting a considerable time, a gentleman arrived, and proceeded to write out a commitment to the common jail, observing that he "must do his duty." Mr. W. then said, "Sir, I should think it a favour to be sentenced to be bound in irons in the market place, instead of being sent to the cell to which my predecessor was committed, as it is pretty generally believed that his death was occasioned by his confinement there." The answer was—"The magistrates of St. Ann's were determined to do their duty; that they did not care for what the public said of them, and that whoever might come, he should be treated just as he (Mr. G.) had been." The constable forthwith conducted him to jail. Mr. W.'s account is as follows:—"On my arrival at the jail, I was conducted to the apartment in which that man of God, the late Mr. Grimsdall, had been twice imprisoned. On entering, I found it occupied by an insane black woman, whom the jailer immediately ordered to be removed to another apartment. The cell was exceedingly filthy, and the stench unbearable.

It was now eight o'clock, and the jailer said he 'must lock up.' I desired that the cell floor might, at least, be swept, which a few friends immediately attended to. There was no bed provided for me,—not even one of straw; and it was not until I made several remarks to the jailer, that a few benches from the chapel were allowed to be brought in, on which to make a bed. A large quantity of vinegar, and of strong camphorated rum, was thrown upon the floor and walls, for the purpose of counteracting the very disagreeable effluvia which proceeded from the filth, with which the place abounded, but this produced very little effect. The sea-breeze had subsided, and the only window from which I could obtain the least air was was just above the place in which all the filth of the premises was deposited. There is a second window in the apartment, but it had been nailed up for the purpose of preventing the poor deranged woman from making her escape from the jail. There are three other apartments upon the same floor, which are separated from this only by low walls, above which is wood lattice-work; two of them form the hospital, and one is now occupied by three sick men. The four apartments occupy a space of twenty-five feet square. Underneath the floor are three other apartments; one of them is occupied by about a dozen unhappy creatures, who are to be tried for various offences at the ensuing Quarter Sessions; another by two men under sentence of death for murder; and the third by a number of slaves, who have been taken by the Marshal for debt, and are waiting to be sold. One of the wretched men, now under sentence of death is very sick; his groans, together with the grating noise of the irons of several of the prisoners, and the intense heat of the place, prevented me from sleeping many minutes together; besides, I was so much affected by the stench of the jail and hospital, that I was obliged to be constantly dipping my handkerchief into strong camphorated spirit, and applying it to my nostrils. This morning the Deputy-Marshal came to me, and said that he had 'one favour to request of me, which was, that I would not attempt to preach, nor hold any meeting, as he had received from the magistrates very particular directions concerning me.' As a very large congregation assembled at the chapel, the constable ordered them to disperse; but Mr. Watkis, a free person of colour, who had been educated in England, and who was a Leader and Society Steward, said to him that as they had met to worship God, as soon as they had sung and prayed they would separate."

Mr. Orton having received a note from Mr. W., hastened to St. Ann's Bay, and arrived on the morning of the 12th, and having preached in the evening, was next day committed to jail. The 17th being the Sabbath, a few of the people having met in the chapel and engaged in prayer, the constable went and took Mr. Watkis to jail, for preaching and praying on the previous Lord's-day. On the 20th he was brought before one of the magistrates, who liberated

him, after binding him over to appear at the following Court of Quarter Sessions—himself in a bond of £100, and a friend in one of £50. In order to be saved from the persecution of the constable, Mr. W. offered to take the oath prescribed by the law, that he might be allowed to worship God in quiet, but his request was refused.

While in prison, Messrs Whitehouse and Orton endeavoured to instruct the prisoners, some of whom were as ignorant as the beasts of the field. Through the heat and stench of the prison, Mr. Orton became seriously ill, which was increased by the distracting noise of the prisoners. Mr. Whitehouse wrote to the Deputy-Marshal, to apprise him of the danger of keeping Mr. O. any longer in confinement; on which that officer immediately allowed both to remove as prisoners of honour. As soon as this took place, Mr. Drake, the unwearied tormentor of the missionaries, rode off to a magistrate to complain of this indulgence of the Deputy-Marshal, who granted it on his own responsibility. On the 23d, a messenger arrived with a writ of Habeas Corpus, and directions to the Deputy-Marshal to remove his prisoners to the jail in Kingston. On the 29th, they were brought before his honour the Chief Justice, who, after remarking that he had carefully examined the whole proceedings, said, that he had no hesitation whatever in discharging them, which was accordingly done. To this happy consummation, the brotherly and zealous efforts of Messrs. Duncan, Barry, and Murray greatly contributed. The conduct of the authorities in Kingston was a perfect contrast to that of those of St. Ann's. Nothing could exceed it in politeness and kindness: to this praise the conduct of the Deputy-Marshal of St. Ann's also is justly entitled.

The Chief Justice, who so nobly discharged his duty on this occasion, was Angling Scarlett, Esq., who soon after sailed for England. But the affair did not rest here. His Excellency the Governor, Sir John Keane, dismissed those magistrates from their office who had illegally imprisoned the missionaries, which so vexed them that they laid a plot to prosecute Mr. Orton for perjury! Accordingly, on the 22d of October, he was placed at the bar of the Grand Court, charged with wilful perjury, &c. Though he was extremely ill and weak, he was kept in court during the whole day, where he shuddered at the depositions that were made by the unhappy men, who were actually committing the crime which they endeavoured to fix on him. The first witness was Mr. S. Rose, one of the dismissed magistrates; the second, Mr. Drake, the active persecuting constable; the third, a Mr. Robertson; and the fourth, one who was not even in St. Ann's Bay. The evidence for Mr. O. were Messrs. Duncan and Barry, and Mr. Bromley, Baptist missionary, besides several who were not required by the court. For the prosecutors, the Attorney-General and Mr. Batty were retained as counsel; and for the prisoners, Mr. Dallas. After nearly an hour's consultation, the jury brought in a verdict "*Not Guilty,*" on

which Mr. Orton was instantly surrounded by congratulating friends, who rejoiced that truth had triumphed over prejudice. The charge was, that "Messrs. Barry and Duncan had not offered bail for Mr. Orton at St. Ann's Bay," which Mr. O. had sworn to in his affidavits, when applying for a writ of Habeas Corpus.

The health of Mr. O never fully returned after his confinement at St. Ann's Bay. In the midst of all these persecutions the work of God continued to prosper. At the close of the year, the report was—"The great work of our Divine Lord is in a very prosperous state on this station. Notwithstanding the opposition and serious persecution we have been called to endure in the course of the past year, we have been enabled to rejoice in our God and go forward. The Lord has deigned to favour us with many seasons of the outpouring of His Spirit, so that when we have been weak, then we have been strong. Our congregations have been increasingly large and attentive, and we are looking for the special effusion of the Holy Ghost." The number of members was two hundred and ninety-two.

During the following year, the mission branched out in all directions as far as to Port Maria. Mr. Saxton, Mr. Whitehouse's colleague, in October, 1830, wrote—"The prospects throughout this extensive and important circuit, are delightfully encouraging—the fields are white unto the harvest.' The people around us are crying 'come over and help us.' Last week an invitation was sent to us to visit the interior of St. Mary's, about twenty-five miles from Oracabessa Bay, where there is a large slave population, and a great number of free settlers, but at present we cannot comply; for, notwithstanding the exertions of my respected superintendent, who labours beyond his strength, and the mercy of my heavenly Father towards me, in giving me such a measure of health, so that, with little exception, I have been able to attend to my appointments, the places at present upon the plan are very inadequately supplied. I trust, however, that very soon these mountains will re-echo the praises of Immanuel." Just on the same day of the following month on which he wrote the above he was numbered with the dead! Having been seized with fever, Mr. Whitehouse had him removed to Bellemont, as soon as he was able to bear the journey. The change produced by the mountain air excited hope that all danger was over, but on the second day he relapsed. Mr. Whitehouse expressed his fears to the doctor that he was in danger, soon after which a change took place, and his spirit took its flight. Mr. W. wrote—"In his death the connexion has lost a zealous and faithful missionary; the Societies on this extensive circuit, an affectionate and useful minister; the rising generation, a sincere friend, and I, a beloved brother and fellow-labourer. He appeared to have but one object in all he did, and that was the promotion of the glory of God. To accomplish this he was instant in season and out of season. To the children of the school at St.

Ann's Bay he had greatly endeared himself. Although the intelligence of his death did not arrive at the Bay until late on Saturday evening, yet at midnight about a dozen of them arrived at Bellemont, wet and weary. They collected around the corpse of their friend, instructor, and minister; their throbbing hearts were ready to break, and they wept aloud; and, at this solemn hour, a number of persons having come to the misson-house from various quarters, I read the forty-ninth and fiftieth chapters of the book of Genesis. At an early hour, we began to prepare for removing the body of our departed brother to Ebenezer, and the *children* who had walked fourteen miles already, resolved to follow the corpse eleven miles farther to the place of interment." A short time before he died, Mr. W. read the first chapter of Philippians, and prayed with him, when he was so happy as scarcely to "know whether he was in the body or out of the body." On asking if he felt the presence of the Lord, he replied, "O, yes; the Lord is better to me than I deserve." Again, Mr. W. said, "Have you firm hold of Christ?" He answered, "I am on the right foundation; I feel I am an unprofitable servant, but the Lord is very good to me." On Mr. W. saying "There is a fountain open for sin and uncleanness." He said, in reply, "Yes, that is all my hope," and soon after entered into the joy of his Lord. His earnest and affectionate manner of preaching greatly endeared him to the people who enjoyed his ministry. He was in the twenty-eighth year of his age, and second of his ministry.

That the spirit of persecution which had long given St. Ann's a bad eminence among the parishes of the island, should slumber when the insurrection broke out at the close of 1831, was not to be expected. Already there were elements prepared for a display of intolerance, that brought prominently into view the real character of West Indian slavery. No wonder that "the Colonial Church Union" should have originated in St. Ann's, where the Rector, and others high in office, had already displayed a temper indicative of determination to destroy the mission if possible. The conduct of the persecutors was such that the missionaries were compelled to escape for their lives to Kingston, and for many months it was impossible for them to venture to return without the risk of assassination. When "the Colonial Unionists" had resolved on destroying the sectarian chapels, they proceeded to carry out their plans of extermination in St. Ann's, and so effectually did they execute them, that not a fragment of either Baptist or Wesleyan mission property was spared. While outrageous mobs were demolishing the chapels, a member of the House of Assembly, magistrates, captains of militia, the Head Constable, the Deputy-Marshal, and other leading men of the parish, headed and stimulated them in their sacrilegious work. A house, which was rented at Blackheath by the missionaries, was spared, through the proprietor, Mr. Foreman, taking possession of it himself, placing a notice on the gate—"*This house to be let*," and guarding it day and night with his slaves.

The missionaries having eluded their persecutors, all that they could do was to hang them in effigy! Mr. Wood wrote,—"In my last, I mentioned Mr. Whitehouse, Mr. Nichols, (Baptist missionary,) and myself having been hanged in effigy on St. Ann's Bay, subsequently to the demolition of the chapels. This exhibition occurred in the Market-place; and while it was made, his Honour the Custos came into the town, when he ordered the whole to be taken down, which was accordingly done. At this conduct of the Custos the mob was much enraged; and, after his Honour had left the Bay, a Jew of the name of Israel, who was one of the leading characters in destroying the chapels, caused the gallows to be re-erected on his own premises, and our effigies again dangled in the air; while the same individual boasted of his determination not to allow any one to interrupt him, as he was then on his own ground. We were thus represented for several days and nights; and two or three of our leaders were, on this second occasion, added 'to diversify the scene,' and volleys of musket shots were fired at us every morning by daybreak. What renders this affair the more worthy of notice, is the circumstance of Satan being represented as at the top of the gallows, and uttering the following words, painted in very large characters:—'*These are my beloved, in whom I am well pleased.*' This shows, at one view, the active part the Jews have taken in our persecutions, their hatred to Christianity, and their blasphemous contempt of the Son of God himself."

How the poor slaves suffered during this reign of terror may easily be imagined. Among the victims of the oppressors Henry Williams was one of the most distinguished. For having spent the last night of the year, with some of his friends, in prayer to God, he was seized, tried, and sentenced to be cruelly flogged; and while he was under the lash, the Rector is reported to have stood by, and as the blood was flowing from Henry's back and sides, he exclaimed, "—— d——n him; I wish it was his heart's blood that was coming from him!" This miserable man lived long enough to become an object of pity to the whole public of Jamaica, and to stand indebted to the Christian sympathy of Baptist and Wesleyan missionaries, who hastened to show him kindness, when he was deserted by his former associates, in a season of overwhelming domestic calamity.

Messrs. Wood and Greenwood, being appointed to St. Ann's, felt deeply anxious to enter upon their labours among the scattered and suffering congregations; but it was not until the month of June that they durst venture to make the attempt, nor was it concluded to be safe to go by land. They accordingly embarked in a small sloop, called the Athol, and arrived at St. Ann's Bay on Monday, the 11th of June. They observed: "A boat from the barque Juno was immediately sent to take us to that vessel. We remained on board about half an hour, and then went ashore, accompanied by several friends who had come to congratulate us on board the

ship. We landed without the least appearance of molestation; in fact, the profound stillness of the place at that moment, (which could scarcely be exceeded if all the inhabitants of the town had fled as rebels to the woods,) together with the disgraceful and melancholy sight of demolished buildings, &c., made an indescribable impression on our minds. As we moved along the streets, the negroes and others gazed upon us as if we had been 'dead and were come alive again;' and not a few expressed their joy at seeing us where vengeance had been sworn against any missionary who should ever dare to make his appearance in that parish. Several white men were in the street towards the upper part of the town, who came a few paces to meet us, as if to offer an insult; but, seeing their situation, they judged that rudeness would not be good policy. Having arrived at the house of one of our friends, our own free people and other well-wishers on the Bay were soon gathered around us, when we engaged in the pleasing exercise of singing and prayer,—a privilege which the mighty as well as the vulgar have endeavoured to banish for ever from that persecuted people. We then proceeded to our lodgings, where we remained until Friday, the 15th instant.

'From the day we landed to the day of our leaving, great agitation prevailed in the Bay, as appeared from the foolish and insulting placards stuck up in different parts of the town, and from what the Jews and others who pulled down the chapels were doing, as rumour said, to collect their forces for a desperate attack on our persons, and also on the house in which we lodged. An attempt was designed to be made on Wednesday, the 13th; but resistance being contemplated by those who were determined to protect us at the hazard of their own lives, the members of the Colonial Church Union judged it safer to defer the matter until Saturday, the day of muster for the Militia.

'The brave-hearted freemen, who had hailed our return to the parish with gratitude and pleasure, had agreed among themselves not to be tame spectators while their ministers should be ill-treated or murdered. We deemed it advisable, therefore, to acquaint his Honour the Custos with our arrival in the parish, as well as of the threats of our enemies, and to request his protection. The following is a copy of our correspondence with that gentleman:—

'St. Ann's Bay, 14th Jan., 1832.

'HONOURED SIR,—We take the liberty of respectfully informing your Honour that we have arrived at this place, for the purpose of re-opening our mission in the parish of St. Ann; but we are under the painful necessity of stating that placards have been placed at different parts of the town of St. Ann's Bay, threatening violence to our persons, if we do not immediately quit the place.

'We have also to inform your Honour that we have come to the parish in accordance with the wishes of no inconsiderable

number of respectable free persons, who formerly attended these places of Divine worship, which have been wantonly destroyed by lawless mobs; which free persons have entered into a determination to defend their ministers against any outrageous attacks from those whose past conduct every Christian must deeply deplore.

'We cannot justify ourselves in attempting to leave the parish while the entreaties of our people are so general and urgent for us to remain; and, fearing the appalling consequences of any violent steps on the part of the infuriated, who have issued their threats in almost every way, we feel ourselves called upon to request that your Honour will adopt such measures for our protection in this parish against the assassin and bloodthirsty as shall secure to us that safety which his Majesty's peaceable and most loyal subjects have a right to expect and claim.

'We beg further to state that it is currently reported on the Bay that Saturday next, being muster day, is appointed for attempting violence on our persons and lives, or the Friday night preceding. Therefore, we do hope that your Honour will lose no time in affording us that ample protection which our very peculiar and painful circumstances render necessary, and urge us to request at your hands.

'We have the honour to be, honoured Sir, your most obedient humble Servants,

(Signed) WILLIAM WOOD, JOHN GREENWOOD, } Wesleyan Missionaries.

'To the Hon. Henry Cox, Custos of St. Ann's.'

'Epping, June 14th, 1832.

'GENTLEMEN,—I most deeply deplore the unfortunate violence that has been displayed in the destruction of the chapels in St. Ann's, and I am sorry to observe that a violent spirit still exists in almost the whole of the parishioners; so much so, *that I have not the means of protecting you* I, therefore, most strongly urge you to desist from holding meetings till that spirit has subsided; for, at present, it rages to that degree, that they seem reckless of any danger attending their outrageous and unlawful acts. *I should not consider my own person safe were I to attempt to interfere on your behalf.*

'I am, Gentlemen, your most obedient Servant,

(Signed) HENRY COX.

'To Messrs. Wood and Greenwood.'"

Such was the helpless condition to which the Chief Magistrate was reduced. What, then, must have been that of the missionaries and their oppressed people? What provocation was given to these sanguinary men? The missionaries were peaceable, and so were all their people, during martial law, while all the white men were away from the properties on militia duty, the slaves continued to

attend regularly to their accustomed work! No alternative being left but either to stay and be the victims and witnesses of a sanguinary affray, or leave the parish, the latter step was taken, as becoming the ministers of a peaceful religion, which enjoins on its professors, "When they persecute you in one city, flee ye into another."

After continuing in Kingston till the 6th July, Mr. Greenwood left for Port Maria, one of the stations in the St. Ann's circuit, but in another parish (St. Mary's) and at a considerable distance, presuming that no one would interfere with him. He preached on the morning of the Lord's-day, the 8th, without any interruption; but in the evening, a Jew, named Henry M. Lee, along with some companions, behaved in a disgraceful manner, to the annoyance of the minister and the congregation. Next day he made an affidavit before the magistrates, who granted a warrant for the apprehension of Mr. Greenwood. He was forthwith taken to the Court-house, before R. L. Stephens, G. Vidal, and H. Cox, jun., Esqs., and charged with preaching contrary to law. Mr. G. rested his defence upon his having been licensed in one parish, which the Attorney-General had decided was sufficient for any parish in the island; but Mr. Cox indignantly told him that they did not send for him to teach them the law, as they had laws of their own, and also that he was not licensed for the parish of St. Mary, and never would be. After a most humiliating exhibition of magisterial meanness, they bound him over to appear at the Court of Quarter Sessions, which was to be held on the 17th, in two sureties of £50 each, and himself in £100. To this he demurred, on which he was at once sent to jail. On entering the jail yard, he observed—"My feelings were harrowed up at seeing the bare, lacerated, and bleeding backs of several negroes, chiefly women. These negroes had come to the magistrates to complain of the ill-treatment they had met with from their overseer, but their complaint was declared to be frivolous, and they were ordered to be severely flagellated. The jailer said he did not know what to do with me, as the jail was in such a bad state. After showing me the *condemned cells*, and asking me to make choice of one of them, he took me to the Marine Hospital, in the same yard, and he said he had no objection to my remaining there. The matron very kindly engaged to make me as comfortable as she could. But when night came on, I found that efforts had been making to get me among the rest of the prisoners. To this I had no particular objection; but the jailer being absent, and a slave only being sent, I refused to go below, saying, 'If any one requires me to go below, let him come and take me himself.' My friends having called to see me, we prayed together, which gave great umbrage to our enemies, but we chose to obey God rather than man."

Two days after he was committed, he was advised to give the required bail. Of his place of confinement he observed—"The

floor is nothing but damp clay; a very nauseous effluvium comes from the walls and ground; the jail door is generally locked from six P.M. to six A.M,, add to this the place is very confined, scarcely a breath of air can be admitted either day or night: this circumstance rendered the place very unhealthy."

On the 24th of August he again returned to Kingston, which left the people once more entirely destitute of pastoral attention, and exposed to the numerous wily, malignant, and powerful enemies who sought to extirpate every vestige of real religion from among them. At the following Annual District Meeting the brethren, in reporting on the state of the mission, observed—"We feel incompetent to give anything like a correct report of this very extensive and promising circuit; but from what we have seen, and from what we can learn by means of correspondence with some of the official characters connected with several of the places, it affords us cause of sincere thankfulness that the people generally, notwithstanding their extremely distressing privations, in the destruction of their chapels, the absence of their ministers, and their consequent exclusion from the public ordinances of religion, hold fast their profession, and endeavour to keep themselves in the love of God. We regret to hear that some of our slave members, under the influence of that fear 'which bringeth a snare,' and in order to avoid persecution, have left the way of life, and joined themselves to the enemies of God and his people. These instances, however, we believe, are few; and while we gratefully acknowledge the Divine influence manifested in those who stand fast in the Lord, we cannot but sympathize with as many as have been compelled, from the peculiarity of their circumstances, to go back again to the world, and we look forward with earnest solicitude to the time, and pray that it may not be distant, when God shall visit and redeem this deeply injured people out of all their distresses."

The Chief Justice, in an address to the Grand Jury for the county of Surrey, decided that the Toleration Act of 1st William and Mary, and the 10th of Anne, were both in force in Jamaica, but from which Justice Bernard dissented. Mr. Greenwood having, in the Bishop's office, licensed five houses in St. Ann's circuit, courageously recommenced his labours,—even at St. Ann's Bay, where the power of His Excellency the Earl of Mulgrave had recently been exercised to curb the insolence of the "Colonial Unionists." On the first Sabbath, some of the cashiered magistrates made an effort to get up a mob to assail him, but without success. The battle was turning to the gate, and the blow given to the faction that terminated in its extinction, though not immediately.

When the Court of Quarter Sessions for St. Ann's came round, Mr. Greenwood applied to be qualified according to the provisions of the Toleration Act, declared to be in force in the island by the Chief Justice. But the spirit of persecution, though partially chained, was in no way mitigated. Some of the magistrates con-

ducted themselves in so violent a way, that the Custos urged Mr. Greenwood to retire from the court, to save himself from personal injury. Immediately several persons made a rush towards Mr. G. in order to seize him, but, providentially, he made his escape through a private door, and got out of their reach without receiving hurt.

Again he was compelled to take refuge in Kingston till the 16th of September, when he and Mr. Crookes set out in order to visit the persecuted flock. The next day they arrived at St. Ann's Bay, where matters looked a little settled, in consequence of three companies of his Majesty's troops having been quartered in the parish. At Port Maria and Morely they were pleased with the state of the people, who listened gladly to sermons preached on Friday and Sabbath morning. Mr. G. wrote—"After preaching in the morning we returned to St. Ann's Bay, and on the way we had several pleasing opportunities of praying with different families connected with religious societies. We met several of the '*Unionists*,' but not one attempted to insult us, though twelve months ago it was running considerable risk to travel the road. On Sunday, the 22d, in the morning I preached at St. Ann's Bay, in a house that had been registered in the Bishop's office, to about 500 people. The joy that beamed in the countenances of the auditors was indescribable; so glad were they to hear the Gospel once more. In that parish, where the God of Christians has been so insulted, in the destruction of his houses, and the banishment of his messengers, the fields are white unto the harvest; and we have sanguine hopes that, when proper attention can be paid to the moral culture of the people, religion will spread very extensively."

In 1834, Messrs. Greenwood and Barr were permitted to witness the first great step towards freedom and its effect on the long afflicted slaves in St. Ann's. In October, they wrote a most cheering account of the prospects of better days which were opening up before them. At St. Ann's Bay, they observed—"The members of our Society here are not weary in well doing; many of them, we believe, enjoy that inward kingdom which consists in righteousness, peace and joy in the Holy Ghost. The classes are well attended. Our Leaders are diligent and faithful in the discharge of their responsible duties; and, although our people have very indifferent accommodation, having only a *small shed*, which covers about two-thirds of them from the sun, yet their attendance on the ordinances of God, their contributions towards the support of religion, and their pious deportment, prove that they love both God and his cause. During the last quarter we have had an increase of sixty-six members."

Messrs. Whitehouse and Wood prosecuted their labours in 1835 with diligence and success, till the latter was cut of by fever on the 24th of May. He had recently returned to the island after visiting his friends in England. He was a young man much loved by his

brethren for his humility, piety, kindness, and zeal in his work as a missionary. His superintendent, Mr. Whitehouse, gave some account of his death-bed to a few of the missionaries in Kingston soon after his decease, of which the writer recorded the following:— "On Saturday evening previous to his death, his medical attendant called to see him, and, as he left him, he begged Mr. Whitehouse to call him back. Mr. W. smiled, and asked what he wanted with the doctor. He replied, 'I have something to say to him that deeply concerns his interests—do call him.' On which Mr. W. followed the Doctor to the gate, and begged he would return just to please his patient. As he stepped into the room the dying man said, with great emphasis, 'Doctor, I only wish to tell you I am going to glory.' The doctor laughed and went away. During the evening he continued in full possession of his senses, but would touch neither food nor medicine. Asking the friends who offered them, 'Why they wished to keep him back from heaven?' Towards morning he seemed to rest quietly. About six o'clock, Mr. Whitehouse asked him if it was all fair before him? He answered, 'There is not a cloud.' Soon afterwards, he exclaimed, 'There he is.' Mr. W. asked 'Who?' 'My Redeemer,' was the reply, and in a few minutes his happy spirit most peacefully entered into rest." Mr. W. said it was the most blessed death-bed scene he ever witnessed, and that it made a deep impression upon the medical gentleman who attended him. His excellent wife, to whom he had been married only a few months, was thus left the second time the widow of a Jamaica missionary. She was the relict of the late Mr. Jenkins, mentioned in other parts of this work.

Mr. Walters was sent to supply the place of Mr. Wood soon after his decease; but, alas! he, too, was consigned to the tomb in the course of two weeks after his arrival at St. Ann's Bay. Mr. Whitehouse gave the following account of this painful event:— "Brother Walters arrived in this circuit on Saturday, June 27th, and on Sunday, the 28th, opened and closed his commission at St. Ann's Bay. It was remarked by several of the people that Mr. Walters had preached his own funeral sermon. The subject of death occupied a prominent place in his Sabbath labours, and it was evident that he considered the time of his departure to be at hand. He even ventured to assert, whilst preaching on the Sunday, that he was come to St. Ann's to be buried. His apprehensions were the more remarkable, as he appeared quite to enjoy his removal from Spanish Town to St. Ann's. I saw him on Monday, the 29th, when I thought he appeared more cheerful than I had seen him for some time past. In fact, I remarked, that I thought he seemed to be more healthy than I had ever seen him. He informed me that the preceding day, Sunday, was one of the happiest he had ever enjoyed. Indeed, I believe he was so led out in public exercises as to have exceeded his strength. He said he felt as if he had lost a burden. On the evening of the same day he complained a little;

on the following day, Tuesday, he took medicine; on Wednesday the doctor was called in; and on Sunday, July 5th, there was little hope of his recovery; however, there appeared a favourable change afterwards, and for several days, we hoped that God would restore him; but on Saturday morning, the 11th inst., at half-past six o'clock, the Lord was pleased to terminate his sufferings, by taking him to himself. From the commencement of the attack, Mr. Walters spoke of nothing scarcely but death, and his last words were—

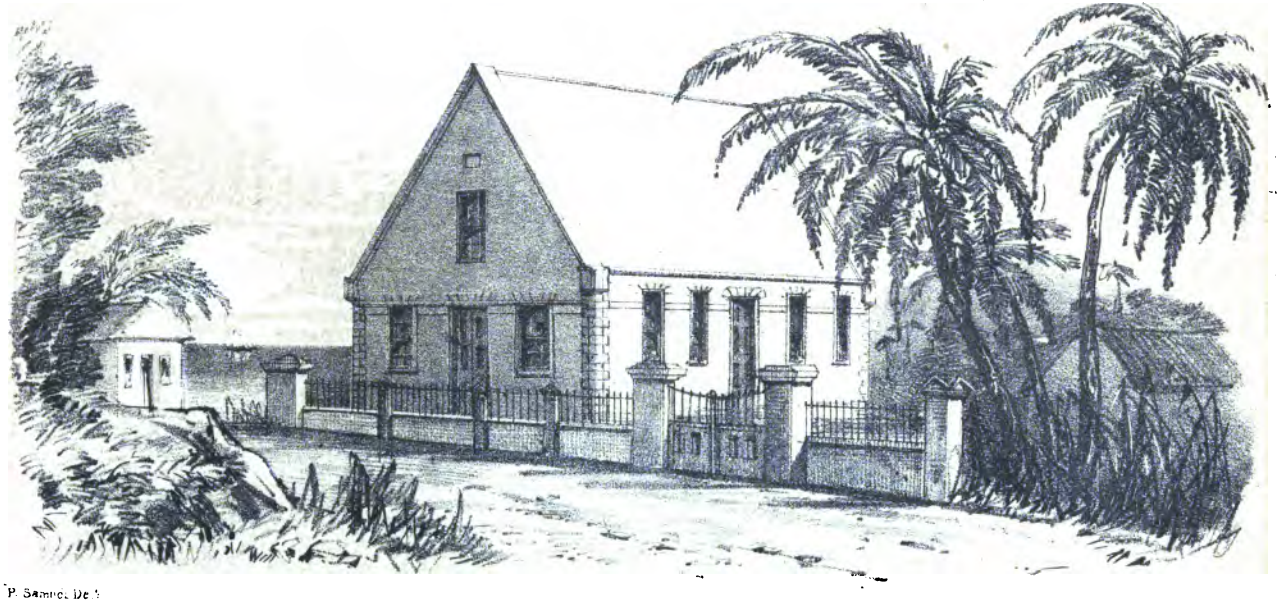
'Then ask the monster, Where's thy sting?
And where's thy victory, boasting grave?'

He was a most affectionate young man, diligent in visiting the sick and the poor, and in the pulpit fervent and earnest in urging his hearers to seek salvation through faith in the blood of the Redeemer." Thus were two young missionaries cut down in the same house, within a few weeks of each other, and their wives left to drink the widow's cup. On the north east of the chapel, not far from where they died, their dust lies side by side, resting in hope of the resurrection.

The loss of these missionaries was much felt, especially as the season of trouble was now rapidly passing away, and one of peace and prosperity opening. Mr. Whitehouse now felt it to be imperative to make every effort to get the demolished chapels re-erected, and, if possible, an additional number built, to accommodate the vast numbers who flocked to hear the Gospel from every part of the parish, and even beyond its limits for many miles. He therefore laid the matter before the Committee, through the District Meeting, and also by numerous statements of great importance. He proposed a division of the circuit into three, and earnestly called for two colleagues to help him, without delay. For sometime the want of a sufficient grant towards making a beginning retarded his plans, but at length the Committee responded to his calls, and he began to carry them into execution. As soon as Mr. Edmondson, the chairman of the District, received the decision of the Committee, he wrote, under date March 11, 1836, "I am exceedingly glad that the Committee have been able to raise their grants for St. Ann's Bay, and Ocho Rios chapels to £600 each. Mr. Whitehouse will now proceed with the erection; and the persecuted, long-neglected, but persevering people of those places will soon, through the Divine blessing, and British liberality, be favoured again with a covering from the sun and rain while worshipping God. Immediately after receiving your letter of January 15, I wrote to Mr. Whitehouse respecting Blackheath, and about a week after had an interview with him. The case seems to me a very distressing one, and to have claims on the sympathy and aid of the Committee beyond any other I know, or have ever known; and I most sincerely wish the superintendent's request may by some means soon be met.

I fear very little can be done by local exertions. St. Ann's has been the seat of the most violent persecutions; and although the congregations are now protected by the strong arm of the law, and are permitted to worship in peace, there is no general disposition to help a cause like ours; and the negro, distressed as he still is, cannot be expected out of his pittance to do much beyond contributions of the ordinary kind. But Mr. Whitehouse has calculated on receiving something, and has asked the Committee so much less in the way of grant than he otherwise must have solicited. A school-house at either of his new places would be far too small. To this idea you must add the consideration of future increase, in a parish where our mission has gained firm footing among the poor, and where there are vast numbers yet to be gathered into the fold of Christ. Under these circumstances, permit me to recommend a re-consideration of this subject; and rest assured I would not do so if I could view it as one of an unimportant kind. In this affair various reasons operate on my mind. The people have long worshipped under a vertical sun, or in the midst of rains, comparable to nothing but your thunder showers. The effect that must be produced on the constitution of the missionaries, who, in reading the liturgy, preaching, catechising, meeting the Society, examining candidates, baptizing, marrying, calling class papers, &c., &c., are exposed to the weather, from nine or ten in the morning till near after dark at night, will perhaps soon be found to be very serious to the men themselves, their families, and the church of God. Our cause, too, is, in my opinion, in some measure at stake. The expectations of our people have been raised, and if they are disappointed, again their hearts will sink within them."

Arrangements having been made, the foundation-stone of the new chapel at the Bay was laid by the Rev. Jonathan Edmondson, on the 25th of March, 1837, and an appropriate address delivered by the Rev. Thomas H. Bewley, General Superintendent of Schools. Though, from the very brief notice that was given, the congregation was small, and consisted chiefly of negroes, yet the collection amounted to £24, 5s. 1d.—showing the liberality of the people, and their anxiety to see the good work accomplished. Mr. Williams mentioned an instance of noble self-denial and liberality in a poor free black woman, who had to support herself and a sick husband by retailing fish and small wares. Having called to pay £11 to a gentleman, he said that she might keep it till he wanted it; on which she traded with it, and gained £5, 0s. 5d., which she brought to Mr. W., as a contribution towards the erection of the chapel, saying, "I have brought you the money. I was afraid I might use it if I kept it longer." Her aged husband was like-minded; he did what he could by devoting the produce of a few cocoa-nut trees, which in eight months brought £2, 13s. 4d. Thus these two humble negroes showed the value they set upon that Gospel which was to be proclaimed in the building about to be raised.



P. Samuel. Del.

Keith & Gibb Lithogrs

St. Ann's Bay Chapel.

Though the process of building in Jamaica is rarely quick, yet Mr. Whitehouse and his colleagues were diligent in hastening forward the chapels; so that he wrote, in August, 1838, to the Committee. After referring to the opening of Watsonville Chapel, he says—"It is also my pleasing duty to inform you that on the 1st of this month we opened our new chapel at St. Ann's Bay. It is true that it is not quite finished, but I was anxious to have it consecrated to the service of God on the memorable 1st of August; and though I had considerable difficulty in accomplishing my object I succeeded beyond my expectations; and our people were delighted beyond measure at the idea of having their chapel opened for the first time *on the first day of their freedom!* Mr. Inglis preached on the occasion, and we had an immense congregation. Multitudes were unable to get into the chapel, or to hear distinctly the voice of the preacher; but they gave substantial evidence of their deep concern in the delightful events of that glorious day; and the collection at the close of the service amounted to £175, 9s. 4½d. To God be all the praise! It was exceedingly gratifying to me to perceive, as soon as the service was over, the hundreds of individuals connected with our Societies bending their course homewards, in accordance with advice I had previously given them—each one to enjoy a comfortable dinner in his own house and with his own family, on the first day of freedom! By this means they escaped the riot and confusion of public feastings, and, in this respect, their conduct formed a striking contrast with the proceedings of some others; and when I saw the grace of God in them I was glad! Our chapel at this place is 58 feet by 38; it is a strong and elegant building; and, when finished, will be an ornament to the town. But I must add, in reference to this place also, that already it is too small. This is one of my greatest embarrassments in every place, and yet it is encouraging. Permit me again to remind you that when the grant was made by the Committee for the erection of this chapel, the purchase of the premises amounted to £450 currency, or £321 sterling, was not included in the calculations upon which that grant was made.

"I rejoice to state that the good work, in which we are engaged in this circuit, continues to prosper in every place. Since the commencement of the year there have been many pleasing indications of increase in knowledge and growth in grace among our people, and of a lively interest in the extension of Christianity. A few weeks ago, I was at St. Ann's Bay, on the evening for holding the missionary prayer-meeting. Brother Lewis read an appeal in behalf of the Fegees. I had not seen or heard it before, and there were but few persons present on the occasion. However, it occurred to me that something might be done, and, therefore, before closing the meeting, I addressed the small congregation, and endeavoured to shew the practicability of affording some assistance in a case so urgent; and, judging that example might be of some avail, I offered,

by way of challenge, to give one pound. The effect was astonishing. A poor black man at my left, an apprentice, said—"I will give twenty shillings, sir;" a gentleman present said, "I will give £5 for myself and family;" and in a few minutes upwards of £20 were promised, and have since been paid, by a congregation from whom it might have been supposed not twenty shillings could have been obtained. Finding this appeal so cheerfully responded to at St. Ann's Bay, myself and colleagues resolved upon what might be done in other parts of the circuit, and the result is that £50 at least will have been raised in this circuit in behalf of the Fegee mission, and this principally from the late apprentices. I intend to close the account in a few days, and will inform you of the exact amount when I next write you."

When the accounts were closed it was found that instead of £50 for the Fegee mission, there were £120, besides £142 for the General Mission Fund—making a total of £262 towards sending the Gospel to the heathen—a noble offering for this long persecuted people—who were at the same time striving to meet their own local expenses. On this point Mr. Whitehouse, in writing the Committee, observed—"At our last District Meeting provision was made for this circuit to draw on the District Treasurer for £150 currency, to meet the deficiency of March, June, and September quarters, but I am happy to inform you, not only that we shall not need it, but that there is a prospect of our having a *surplus* of receipts at the end of the year, which I shall be glad, with your permission, to carry to the chapel account; and I would avail myself of this opportunity of recommending the appointment of a fifth missionary for this circuit at the next District Meeting. Judging from present appearances (and I have no fear of our declining) the circuit will support him, without dependence on the Committee's funds. I do indeed rejoice at the prosperity of our Zion. In 1827 I was on this circuit alone. We then had two preaching places, and were dependent on the Committee's funds to a considerable amount for the support of the missionary and his family. We have now eight preaching places and four missionaries (requiring a fifth), and the circuit is independent of the funds of the Committee, except that we still need help for our chapel. I mention these things in gratitude to God, and also to show that the funds of the Society have not been spent in vain in this place." No wonder that such a review awakened gratitude in the soul of this devoted missionary and his fellow-labourers.

On the removal of Mr. Whitehouse, Mr. Kerr succeeded him in the superintending part of this circuit, which was now divided into two, named St. Ann's East and St. Ann's West—the latter embracing St. Ann's Bay, Ebenezer, and Pope's Bay, having above nine hundred members, and about two hundred children in the schools. Mr. Freeman's exciting accounts of *Ashantee* having been read, Mr. Kerr, following the example of Mr. Whitehouse, took the lead

in a special subscription for that interesting mission, and, though there were only thirty persons present, eighteen of them contributed £25, 6s. 8d. currency, which was greatly augmented at a special prayer meeting held a week after; and at the close of the year there were for the General Mission Fund £130, 12s. 1d., and for Ashantee £102, 2s. 11d.—though, by the division of the circuit, less than one-third of those who contributed previously were members of the new circuit. Their contributions towards the support of the Gospel among themselves averaged above four shillings per member for the June quarter, showing the value they set upon the Gospel for themselves, and their desire that it should be communicated to others also. Nor did they confine their sympathy to mere financial aid, they even parted with one of their ministers to meet the circumstances of bereaved societies, as will appear from the following:—

"Wesleyan Chapel, St. Ann's Bay,
"October 25th, 1841.

"At a Leaders' meeting, held as above,

"Resolved Unanimously—

"1. That this meeting having taken into consideration the afflicted state of the district, occasioned by the death of several of the missionaries in the course of the year, and especially the case of the Savannah-la-Mar circuit, in consequence of the recent death of the Rev. Wilson Lofthouse, feel it a connexional duty, in the spirit of sacrifice, to relinquish, for the present, the valuable services of our greatly esteemed minister, the Rev. W. H. Hann, in order to supply the lack of service in the St. Ann's East circuit, occasioned by the removal of the Rev. Henry Bleby to Savannah-la-Mar.

"2. Having also heard with great concern the increasingly embarrassed state of the Mission Fund, and cordially approving of the measures adopted by the Committee in promoting the work of God, the members of this meeting pledge themselves to raise immediately, (in addition to what may be done for ordinary mission purposes,) the amount necessary to pay the passage of a single missionary to Jamaica, with the view, first, of supplying one of the vacancies occasioned by death, and that the second preacher may be re-appointed to this circuit at the approaching district meeting; and, secondly, in the hope that some other circuits may be induced to take up this important subject in such a way as to them shall seem likely to contribute to the immediate relief of the district, by securing a supply of missionaries from the parent society, and also the speedy liquidation of the debt.

"Signed in behalf of the meeting,

"D. Kerr,
"W. H. Hann, } Ministers.

"Thomas D. Jefferson, Leader and Circuit Steward.

"Richard Carter, Leader and Society Steward."

Mr. Kerr concluded with an urgent appeal to the Parent Committee for immediate help, on account of the peculiar circumstances of the district generally, but of his own circuit in particular.

At the District Meeting held at Montego Bay early in the month of February, 1843, the writer was appointed to St. Ann's Bay circuit, till a missionary could be sent from England to fill his place. Along with Mr. Sinclair he continued till he left, in order to return home. The intercourse he had with the people was of the most pleasing character, though it was only for a short period. At the Bay the members amounted to nearly seven hundred; at Ebenezer about two hundred, and at Pope's Bay, nearly as many. Ebenezer is about ten miles above the Bay, in the mountains, close to the Grand Interior Road. From the coolness of the climate the people of light complexion look as rosy as if they were inhabitants of the mother country. Many English garden stuffs are cultivated in the neighbourhood, but the fogs which prevail keep up a humidity that is by no means agreeable, though it preserves a perpetual verdure. The chapel was well attended, and the Sabbath-school in good order. There were three Sabbath-schools in the circuit, having 250 scholars, and one Day-school, with 120 scholars. Among those remembered by the writer with peculiar interest and affection on account of their piety, zeal, and usefulness, are Mr. and Mrs. Jefferson, who, from the beginning of the mission, were courageous, consistent, and stedfast in their profession of the faith. The latter endured much in the beginning of her Christian career. The Messrs. Carter were young men of colour, respectably educated, decidedly pious, and promising to become increasingly useful. Mr. Richard was steward of the Society, one of the brothers was called to the work of the ministry about the time the writer left the island, and the other was a consistent and amiable member of the Society. There were others also who had maintained their integrity during the fiery ordeals through which this Society had passed during the times of persecution, whose names shall be had in remembrance when the memory of their troublers is blotted out. Their sufferings were not lost upon them—the effect on their views, temper, and deportment was decidedly favourable to their Christian character.

P. Samuel Del.

Keith & Gibb Lith.

BEECHAMVILLE MISSION RESIDENCE & CHAPEL.

CHAPTER XV.

BEECHAMVILLE, WATSONVILLE, AND GUY'S HILL.

A Chapel erected at Bellemont—The first Missionary Meeting—Death of Mr. Drew—Prosperity of the mission—Bellemont vacated—The Society removed to Blackheath—Two years' persecution—Re-establishment and prosperity of the mission—Blackheath vacated—Beechamville and Watsonville Stations formed—Guy's Hill—Commencement of the mission—George Stanbury—A Society formed by Mr. Edney—united to Oracabessa circuit—Mr. Ritchie—a Chapel erected by Mr. Hodgson—Enlargement of the circuit.

THE origin of the numerous stations in and adjacent to St. Ann's having been mentioned in the account of the station at the Bay, it is necessary to trace the progress of the mission begun by S. D. Drew, Esq., at Bellemont, in order to arrive at Beechamville, Watsonville, and others, which sprang from it. In this beautiful and salubrious region, the properties and settlements are very numerous. The parish contains two hundred and forty-three thousand eight hundred and thirty-six acres of land; and at the period when the mission was begun there were, besides the free inhabitants, nearly twenty-five thousand slaves, and about twenty-six thousand head of cattle, horses, mules, and other stock.

No sooner had Mr. Drew succeeded in securing the visits of the missionaries, than he became a most zealous, judicious, and successful assistant in carrying forward the mission which he had planted. As the attendance of the people increased, the necessity of having a place of worship became more and more felt, but from the difficulties which presented themselves, it was not till August, 1825, that the object was so far accomplished as to admit of Mr. Ratcliffe removing his family from the Bay to Bellemont; on which occasion, he observed that, through the zealous co-operation of Mr. and Mrs. Drew, his plans, relative to the station, were nearly completed. The building was seventy feet by forty-two, the east part of which formed the residence for the missionary and his family; and the chapel was calculated to accommodate from five to six hundred persons.

Only a few weeks after Mr. Ratcliffe's removal to it, a circumstance occurred which gave the station a peculiar interest; and that was the holding of the first missionary meeting ever held in the island. On this occasion, Mr. Young preached a sermon, and addressed the meeting on the grand theme of evangelizing the world. He was pleasingly

disappointed with both the chapel and the congregation,—"the former being superior in every respect, and the latter much more numerous" than he had anticipated. The meeting was held in the afternoon. Great interest was excited among the people, who contributed liberally, in answer to the appeals which were made in behalf of the perishing millions in heathen lands. The interest taken by the people in missionary efforts was to be looked for, seeing that they themselves owed every blessing they enjoyed to the interest taken by others in the great missionary cause. One of the most delightful features of the success attending the mission, is the missionary spirit of those who feel their personal obligation to communicate freely the blessings they have so freely received.

About this time, a station was begun at Goshen, an estate at some distance to the north-east of Bellemont, near the parish of St. Mary, where the slaves gave great encouragement to the missionary, by their desire of instruction, serious deportment, and attention to the means of Grace. At the end of the year, Mr. Ratcliffe observed of Bellemont—"This station presents encouragement. An interest is excited among the respectable free people, and also among the slaves; and the chapel being now in a good state of accommodation, they attend well, and the seriousness with which they listen to the truths of the Gospel, together with the steadfastness of the Society, afford considerable hope that, even in this dark parish, many will be brought to know God in truth." This pleasing state of the mission continued through the following year—a spirit of hearing and increased piety appeared, and many were added to the Lord.

However, the removal of Mr. Drew, by death, early in the year, was severely felt. Mr. Ratcliffe gave the following account, in a letter to the Committee:—"You will be deeply affected to hear of the death of Counsellor Drew, who has long held, and very deservedly so, a very prominent situation in the Wesleyan Mission in Jamaica. His health had long appeared to be declining, but the evident improvement of his mind in the spirituality and holiness of the Gospel, afforded the best data from which to calculate the certainty and solidity of his future hopes.

"On the 30th of December (1826), he attended service, with his large and amiable family, in the chapel, which had been raised, in a great measure, by his zeal; and, with a number of free people and slaves, partook of the emblems of the Saviour's passion: he then met his large slave class; and after taking an affectionate leave of Mrs. Ratcliffe and the children, retired to his own residence (about a mile from the mission premises), to sicken and to die; but his death was as satisfactory as his life had been pious and devoted.

"Mr. Drew was a man of considerable erudition. When he first received the Wesleyan Missionaries, he was floating on a sea of scepticism; his soul had no anchor; his mind no resting place; but the first sermon he heard, which was from John iii. 3, made a deep

impression on his heart. He saw his lost condition, and trembled at himself, and the contrite tear succeeded the heartfelt petition, 'Lord what wilt thou have me to do?'

"As a Christian, Mr. Drew's experience was deep, serene, and undoubting; 'his faith stood not in the wisdom of men, but in the power of God.' As an agent in this mission, he was undaunted, thoughtful, and persevering; his motto was—*Veritatem audiamus*; and when once convinced of the truth of his position, a host could not move him from his purpose. Whether in the vestry, on the bench, or before rulers, he never shunned the Cross, or betrayed the cause of the Redeemer, but 'by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armour of righteousness, on the right hand and on the left, by honour and dishonour, by evil report and good report,' he steadily pursued his way, and, impelled by the force of truth, and the commanding influence of the religion of the Son of God, he escaped the terrors of the wicked, 'entered into peace, and now walks in his uprightness.'

"The last sickness of Mr. Drew was of short duration. He complained on Monday—on Tuesday, I went up to see him, and prayed with him—his mind was tranquil, and stayed upon God. All his thoughts were for the safety of the mission; and he was very desirous of attending the second sitting of the Magistrates, appointed to investigate the circumstances of the disgraceful outrage committed on the mission premises at St. Ann's Bay, on the night of the 25th of December, or early on the morning of the 26th; but though he had, with the most laudable promptitude, as a Magistrate, hastened to my assistance, and put the matter in a train of legal inquiry, he did not live to see its issue. Wednesday I attended him again, and advised medical aid to be procured. I thought I saw an evident sinking in his case, and said, 'I hope, Sir, you will soon recover; for, at this critical moment, how great would be our loss were you taken from us?' He replied, 'O, don't say that; I am a poor worm, there is no room for boasting; I cannot look to anything I have done—the whole science of divinity is compressed into a very narrow compass—

'I the chief of sinners am,
But Jesus died for me.'

I found him the next day in a very happy state. He had no fear, and every expression was marked with peculiar simplicity and affection. At one time he said, 'I have been assaulted, since I saw you, with the temptation that my religion is mere form, but, thank God, He gives me power to look steadfastly to the Cross, and all is clear before me.' He felt a peculiar interest and concern for the salvation of the Doctor, to whom, on his giving him his medicine, he said, 'Now, Doctor, you must attend whilst Mr. Ratcliffe reads a portion of Scripture and prays with me; it will do you good as well as

myself.' Though very weak, he exerted himself, to the astonishment of all present, in singing that fine hymn—

> 'I know that my Redeemer lives,
> And ever prays for me, &c.'

"On Thursday, I left Bellemont, to attend at the formation of a Branch Missionary Society, at St. Ann's Bay, where we had fondly hoped our dear friend would have presided, as he had done in almost every other parish, and again cheered us by his eloquence and fervent piety; but whilst we were on the platform pleading the cause of Missions, the King of Terrors was throwing his last dart at one of its best, its ablest patrons. A messenger met me, at the foot of the stairs, with the distressing news that Mr. Drew was worse. I hastened away immediately, accompanied by Messrs. Crofts and Orton. At ten o'clock, we reached the summit of the mountain, where we alighted, and spent some solemn moments in prayer; and whilst we were thus engaged, as near as we could calculate, he calmly sunk in death, to be numbered with 'the spirits of the just made perfect.' We arrived about 1, A.M., but it was the house of mourning. We knelt by the side of the widow and nine lovely children, and besought the 'Father of mercies' and 'the God of all consolation,' to be their 'hiding place from the storm,' and their pavilion in this 'time of trouble.' Mr. Drew was interred on Saturday, in the family burying-ground, at Bellemont. At the close of the funeral service, Brother Crofts gave a most impressive address, and Brother Orton offered the concluding prayer. The pulpits of Bellemont and Spanish Town Chapels were hung with black, and a funeral sermon was preached at the latter place, during the sitting of the District Meeting, from Isaiah lvii. 1-2." The year so mournfully begun, was as mournfully ended, by the death of Mr. Grimsdall, which has been already noticed in the account of St. Ann's Bay station. During the next three years, the mission continued to prosper. The labours of Messrs. Whitehouse and Saxton were greatly owned of God. At the close of 1830, it was reported thus of Bellemont:—"We have cause of rejoicing: the good seed of the Word of God has been sown, and during the last few weeks, the fields have become more and more white unto the harvest; and, notwithstanding great efforts have been made to blight our hopes, many are beginning earnestly to inquire after the Friend of Sinners. Our congregations, on a Lord's day, were never so large as they have been of late."

These delightful indications of prosperity were suddenly blighted by the insurrection of 1831-2, previously to which, the premises at Bellemont were vacated, on account of some flaw in the title to the ground on which they were erected. In the middle of 1831, the Society was removed to *Blackheath*; and in about six months afterwards, the missionaries were driven away by the violence of persecution, which continued for about two years, during which there was

no preaching, on account of the sanguinary threats of the persecutors. During this suffering season, so great was the anxiety of many of the people to hear the Gospel, that they walked to St. Ann's Bay, a distance of nearly twenty miles, where there was preaching. Towards the close of 1833, the means of grace were partially restored to them, for which they were exceedingly thankful. There was the prospect of an abundant harvest; and in no part of the circuit was shewn greater promise of success. About one hundred and thirteen of the scattered members were gathered.

In the course of the following year, the labours of the missionaries were eminently successful. Of the Society at Blackheath, they observed:—

"In giving an account of this Society, we cannot but advert to its scattered state in the beginning of the year. In consequence of intolerance and persecution for two years previous, our people were as sheep having no shepherd. When we had an opportunity of re-opening our mission among them, while we had to rejoice over the steadfastness of the majority, we had to mourn over a few who, overcome by temptation, had relapsed into sin and misery. Most of these have returned, confessing their sin and begging to be re-admitted into society. The attendance on our ministry has been unprecedented, and the deep and lively interest our hearers evince is, we believe, seldom exceeded, and is highly cheering to ourselves.

"We cannot but particularly notice the great discouragement under which this excellent and increasing Society labours—namely, that of having no chapel, and no immediate prospect of one being built; a circumstance which has no parallel in the West Indies, nor, perhaps, in any part of the mission field. This evil was painfully felt by both preachers and people in the last quarter of the year. Our people are willing to do all they can towards the purchase of land, and the erection of a suitable chapel, but as most of them are very poor, their utmost exertions, in a pecuniary way, will necessarily be small.

"Another privation they have to endure, is preaching only every alternate Sunday. They should have regular service every Lord's day, and greatly desire it; but this they cannot have unless a third missionary be sent to the circuit.

"Of the piety of our members, in general, we have clear evidence. During the time they were deprived of the pastoral care of their preachers, when they were called to endure cruel and relentless persecution, they showed to their enemies and slanderers that forbearance and long-suffering, which are peculiar to those who have been taught by God to pray for men who despitefully use them and persecute them. Many of our young members manifest a great desire to learn to read. Numbers in Society, 826, exclusive of upwards of 50, who remain on trial. Leaders, males, 9, females, 13; total, 22."

The circumstances of privation under which both the missionaries and the people laboured at this period, are thus described by Messrs. Greenwood and Barr, who were the resident ministers:—"It is very distressing to our minds, often to have our services interrupted by torrents of rain, and to see our people, though drenched with wet, still persevering in meeting their classes in little groups. August 24th was a memorable day. The morning was fine; but about ten o'clock, A.M., a heavy West Indian shower suddenly descended, and rendered our worshipping God together very uncertain. As many as could, rushed into the house: we sang, prayed, and read the Scriptures. About eleven o'clock, the rain abated, and hundreds of people who could obtain no shelter, and were dripping wet, assembled in front of the house, and listened with great attention to a short sermon preached from Rom. viii. 32. In the afternoon of the same day, upwards of thirty applied for admission into the Society." Thus the health of both missionaries and people was placed in jeopardy, from exposure to a burning sun, or drenching rain, alternately, which rendered them exceedingly anxious to have a chapel as soon as possible. However, it was sometime ere this could be accomplished. In August of the following year, Mr. Whitehouse urged the case earnestly on the attention of the Committee, observing, that if something was not speedily done, it would be impossible to preserve the people, or maintain their ground. He remarked—"The field is already white unto the harvest. Our congregations are exceedingly large, frequently amounting to *about two thousand*, and God is blessing the work of our hands. But the inconvenience of being obliged to worship out of doors, in all sorts of weather, is felt by all; and some of our oldest and best people are becoming loud in their expressions of dissatisfaction. Besides, many who are favourably disposed towards us are prevented from attending our services by the risk incurred in sitting or standing so long upon the wet grass, and often during the falling rains."

In July, 1836, a house having been procured instead of the one at Blackheath, one of the Missionaries removed to it; and on the 21st of the following month, the Blackheath Society was divided, and two new stations taken up, to which the members were removed. The one was named Beechamville, and the other Watsonville. At the former, land having been purchased, a portion of it was cleared, by cutting down the trees and underwood, leaving a sufficient number to shade the congregations till a chapel could be erected. The people flocked in great numbers, and shewed the greatest earnestness to listen to the Gospel message; a school was established, and the attendance of the children became large and increasing. However, from the want of sufficient funds, the number of chapels and schools to be erected, along with the difficulty of hastening the process of building, it was a considerable while ere a place of worship could be erected at this very interesting and important locality. Mr. White-

WATSONVILLE CHAPEL.

P Samuel Del: Keith & Gibb Lith.

GUYS HILL CHAPEL.

house pleaded hard and perseveringly with the Committee for a sufficient grant to enable him to erect a School-house in connection with the Chapel, as it was by far the most important station in the circuit, and promised to become equal to any one in the island; and though other stations had been formed between this and the residences of the bulk of the people, still the congregations gradually increased.

With admirable zeal and perseverance, Mr. Whitehouse succeeded in erecting a spacious chapel, and a comfortable residence for a missionary and his family at this station, though, on account of being removed at the close of 1840, neither were quite finished. However, Mr. Edmondson, the Chairman of the District, who succeeded him, entered into his plans, and fully carried them out. Towards the end of April, 1841, the writer spent a Sabbath with Mr. E., and assisted him in administering the Sacrament of the Lord's Supper. The congregation was large and attentive. The chapel looked capacious, airy, and respectable. As the residence was not then completed, the mission family were, in the meantime, occupying the out-houses. It may be seen, from the sketch prefixed to this account, that the premises form a very interesting country station. The liberality of the people, in their contributions towards the buildings, and supporting the Gospel, did them great credit. The first year of Mr. Edmonson's residence among them, they gave altogether about seven hundred pounds.

When the writer paid a visit, early in 1843, the station being settled, it presented a pleasing aspect. In addition to Beechamville, two new stations had been established, one about ten miles distant, on the road leading to Clarendon, where several of the lately emancipated slaves were settling on small freeholds, which they had purchased. At this place, a piece of land having been given by two ladies, a shed was erected in the month of May, to accommodate the congregation till a chapel could be built. Mr. E. named this station *Bensonton*. The attendance was about three hundred; two hundred and forty-five of whom had been members at Beechamville. The other station, named *Epworth* (formerly Aberdeen), was taken up early in 1841, but it was not till April in the following year, that it could be supplied by the missionary with service on the Lord's day.

The total number of members at the several stations was above eleven hundred. The day School was attended by about one hundred and twenty scholars. Altogether it formed a compact circuit, and presented a fine field for usefulness.

Though not equal to Beechamville, the station at Watsonville became increasingly interesting from the time it was taken up. Mr. Whitehouse furnished the following interesting account of the opening of the chapel, on the 2d of June, 1838, on which occasion Mr. Edmondson officiated; and the next day, being Sabbath, Mr. Randerson conducted the services. "The weather was exceedingly

unpropitious, and yet the people came from every direction. The circumstances connected with the opening were pleasing and painful. Some of the people present on the occasion came a distance of fifteen or twenty miles; and it was distressing to see them, after walking for miles through heavy rain, dripping wet all the time of the service, and some of them were confined to the chapel from 11, A.M., on Saturday, till nearly the same hour on Monday, the rain continuing to descend in torrents, and not abating sufficiently to afford a convenient interval for leaving the premises; but it was truly gratifying to witness the deep interest they took in the service. Our poor people were indeed grateful to witness the completion of this edifice, after having been compelled, by circumstances, to worship out-of-doors, in all sorts of weather, for *more than six years*. The collections, on the occasion, amounted to £44 6s. 8d.—a sum exceeding what might have been expected, all things considered. The chapel was commenced 54 feet by 34; but it was soon perceived that it would be too small for the rapidly increasing congregation, ten feet were therefore afterwards added to the length of it, so that its present dimensions are 64 feet by 34. It is a substantial and neat stone building, with a roof of country hard-wood, and the interior is so fitted up that the best is made of every inch of room. A neat and comfortable vestry-room is erected about fifty feet in the rear of the chapel. These premises are situated about a mile and a quarter to the east of the Moneague, in a delightful part of the country, and salubrious climate; they contain twelve acres of excellent land, all enclosed within stone wall fences. It is very desirable that a residence be erected here; it is in one of the most healthy situations of the island, and the amount which would be saved to the mission in rent and house expenses would, in four years, pay for the building. Our people here are now becoming clamorous for a School for the children. We have abundance of land, and the situation is eligible, and could we erect a School-house, I doubt not, we should obtain from a hundred to a hundred and fifty children immediately. This is, in fact, a very important station. Already the chapel is too small, and if a missionary residence were erected here, it might become at once the head of a circuit. Our prospects are cheering."

In 1841, it was made the head of a circuit, to which Mr. Bleby was appointed as resident missionary; and the year following it was united to Ocho-Rios, and some new stations were added. The congregation having become far too large for the chapel, about a hundred of the members were cut off to form the nucleus of a station about seven miles distant, on Mount Diabolo, which was named Mount Rosser. From this spot there is a magnificent prospect of St. Thomas in the vale. Another of the new stations was named Mount Bunting. Throughout the circuit there were thirteen hundred members; two Sabbath and two day Schools, with two salaried and seventeen gratuitous teachers.

In the month of September, the writer attended a Public Missionary Meeting here, which was held at noon; though the meeting was not large, it was interesting, and the collection liberal.

On leaving Ardoch, the residence of Mr. Bleby, about noon the following day, in order to assist at another meeting to be held in the evening at Ocho-Rios, an accident occurred which endangered the life of Mr. Randerson, who was in a gig along with the writer. Near the house, where the road is remarkably steep, the horse backed the gig down the hill; the writer sprang out and caught him by the head, but down all went, with accelerating velocity, till one of the wheels struck a stone wall. At this moment, Mr. R. was in the act of jumping out, but was too late. The shock threw him down; he fell heavily on one side, turned over, and lay for some time unable to breathe or move. All the brethren immediately returned. Scarcely had they reached the house when the rain began, and poured in torrents for nearly three hours. By the time it cleared off, Mr. R. was so far recovered that he was able to procced, in the evening, to Ocho-Rios, where he obtained the assistance of a medical gentleman, who let blood, and gave him some medicine, which enabled him to bear the journey to his own residence, at Brown's town, the next day. From the badness of the roads in the island, especially in the mountains, such catastrophies are very frequent, and sometimes fatal: that it was not so in this instance, was matter of great thankfulness to Him, without whom "not a sparrow falls to the ground."

GUY'S HILL.

This interesting station is situated in an elevated region, near a point where the parishes of St. Ann, St. Mary, and St. Thomas in the Vale, meet. The land is fertile, and abundantly supplied with rain and heavy dews. Pimento groves, Coffee plantations, pastures, and provision grounds abound. White River, which falls into the sea about four or five miles east of Ocho-Rios Bay, has its source not far from the station. As may be expected from its elevation, it is a cool and healthy part of the country.

As early as 1823, Guy's Hill had been visited by the Wesleyan Missionaries, who returned it in connection with the St. Ann circuit, along with St. Ann's Bay, Bellemont, and Goshen Estate, as a place of great darkness and wickedness, destitute of the means of moral and religious knowledge, save what they afforded; but that many had a desire to hear, which could not be met, except to a very limited extent, from want of a sufficient number of missionaries to supply existing stations.

This desire may have been excited by the efforts of George Stanbury, a black man, mentioned by Mr. Sergeant, in his "Letters from Jamaica." Having been brought to God under the ministry

of Mr. Shipman, this worthy man, though a slave, rejoiced in the liberty wherewith Christ makes his people free; and feeling a strong desire for the spiritual emancipation of his fellow-men, he visited his friends residing at Guy's Hill, in order to tell them what the Lord had done for his soul—a work for which his superior mental endowments, and sound conversion to God, eminently fitted him. The first night he spent with his father, for whose salvation he continued in conversation and prayer from six o'clock in the evening till four the following morning! Zealous to do as much good as possible, he exhorted and prayed with as many as he could have access to, till the overseer of one of the estates being informed of his proceedings, stirred up several of the people to insult and ill-use him, on which he was compelled to flee to the woods for shelter, whither he was followed by his persecutors, who had orders from the overseer to bring either him, "or his head!" That night he slept in a mango tree, and next morning he escaped and returned to Spanish Town. However, he ventured to pay a second visit sometime afterwards, when he was seized, put in irons, and had his feet made fast in the stocks, by order of the overseer, who sent him bound next morning to Rodney Hall prison. His word did not fall to the ground; a desire for the reception of the Gospel was created; and the people longed to hear it preached by some faithful teacher.

Mr. Edney, being stationed at Grateful Hill in 1831, was urged by a black man, who had settled there, to visit the people. With his accustomed zeal to do good, Mr. E. took an early opportunity of forming a station, and supplying it on the Lord's day, once a month, though it was about six and twenty miles distant from Grateful Hill, and the roads, in many parts, were narrow, steep, and wearisome, winding through mountains, and across rivers, whose fordings were anything but easy or pleasant.

He found the people eager to listen to the Word of God. The population being large, they flocked from every side to the preaching. An unusual divine influence accompanied the Word. A promising society was formed. Most of those who joined were slaves.

On Easter Sunday, Mr. E. preached to a crowded congregation, who listened with deep emotion, tears, and sighs, while he expatiated on that sweet text, "Then were the disciples glad when they saw the Lord." After the congregation was dismissed, the members assembled to hold their *first Love Feast*. Mr. E. observed that about seventy spoke, and that he was struck with astonishment while listening to the simple, artless, and clear testimonies which were borne to the power of divine Grace. At the evening service, the congregation was numerous and deeply attentive, while he preached from "How shall we escape, if we neglect so great salvation." The services of the day were closed with a prayer meeting, when several engaged in supplicating the Throne of Grace; and the power of God, to convince and to heal, was evidently felt.

In the month of May, a Sabbath School was commenced; and the people continued to manifest great earnestness in listening to the Word of God, so that from the encouragement presented, Mr. E., while expressing his regret at not being able to spend more than one Sabbath in the month among them, earnestly besought the Committee to send a missionary to occupy the station, and spread the saving light of the Gospel around the neighbourhood, which was still overshadowed with spiritual darkness. However, as the insurrection broke out at the end of the year, this infant church was exposed to those trials which threatened for a time to crush the efforts of the missionaries. After the removal of Mr. Edney to Honduras Bay, Mr. Wedlock, who had just returned from that part of the mission field, took his place at Grateful Hill, to which this new station continued to be attached. This was a year of difficulty; the people were persecuted by the Colonial Unionists, and Mr. Wedlock was exposed to danger in his journeys to and from Guy's Hill. Yet, it was a pleasing circumstance that numerous threats were followed by nothing worse; the storm passed over without any serious injury to either the missionary or the people. Towards the end of the month of June, Mr. W. observed of one of his visits to Guy's Hill, "I preached here this forenoon, with enlargement, from an awfully solemn subject—the Omnipresence of God; Psalm cxxxix. 7, and following verses; afterwards, I gave tickets, and admitted six on trial, and received three into society, who formerly belonged to the Bellemont society in the St. Ann circuit, where they were formerly wont to worship, and hearing of a Methodist Chapel on this hill, they have travelled many miles to mingle with the people of God. These poor men, and hundreds of others besides them, have been for more than a year deprived of the means of Grace, and it is only just now that they *venture to steal away privately* to the house of God, on the Sabbath day." At the close of the year, the number of members returned was 108, most of whom gave pleasing indications of having received the grace of God in truth. Amidst their trials they maintained their integrity, and adorned their profession. The need of a chapel was much felt, and the people were willing to contribute towards the erection of one, according to their ability.

In 1834, Oracabessa, Port Maria, and Guy's Hill were united and made a circuit, to which Mr. Ritchie was appointed as the resident missionary. At this time, the writer paid a few visits to Guy's Hill, and witnessed the zeal of the people in attending the services which were held. A thatched chapel had been erected, capable of containing a considerable congregation, but by no means sufficiently large to accommodate the members who assembled to hear the preaching. This led to its enlargement; but by the end of the year it was found still too small. Mr. Ritchie stated that it would not contain half the number of those who came to hear "words whereby they might be saved." The prospects were cheering, and if sufficient pastoral atten-

tion could have been paid to it, a prosperous society would soon have rewarded the labour bestowed upon the people.

For several years following, the Brethren who were appointed to the circuit found abundance of work to do, by new places inviting their attention on every side. Messrs. Burrows, Seccombe, Williams, Hodgson, Foster, and Mearns were successively employed in this very extensive field of usefulness, which, like most of the circuits in the island, never has had sufficient ministerial supplies; and, to add to the difficulty, the heavy rains which prevail, especially in the upper part of the circuit, along with the nature of the soil, keep the roads in many directions exceedingly unfit for travelling.

While Mr. Hodgson laboured in the circuit in 1840, he succeeded in erecting a convenient chapel, a view of which is prefixed to this brief account. It is a frame building, on stone pillars. The ground on which it is built was the gift of Robert Roach and James Macintosh, Esqs.; and there was, in addition, a grant of £120 from the House of Assembly, an equal amount from the vestry of St. Mary's, and £60 from the vestry of St. Thomas in the Vale. The people contributed £263, besides 500 days' labour, shewing that the mission had, by this time, made a considerable and favourable impression on the public mind; and that Mr. Hodgson had spared no pains to get a suitable place of worship for the accommodation of the people.

When the roads were in a state to admit of travelling, the congregations continued large both on Sabbaths and week day evenings. In 1841, there were five Societies in the circuits, including Guy's Hill, viz.:—*Morley*, at Oracabessa, which was divided this year, and half of the members taken to form a new station in Oracabessa mountains, *Port Maria*, *Guy's Hill*, *Beechamhill*, and *Ramble*. At each of these places, the people gave great encouragement to the missionary, considering their few advantages.

At Ramble, a chapel was opened on the 1st of August, and a most cheering prospect of success presented itself. The number of members was about 600. When the writer visited Guy's Hill, early in 1843, Mr. Mearns was diligently labouring to promote the interests of the several societies, but from the number and distance of the stations, along with the badness of the roads, he found it impossible to give all the attention he wished to some of them. Still, at Oracabessa, there had been an accession of members, chiefly of young persons, who promised fair to walk consistently with their profession. When the writer visited this station, on the 31st of March, he arrived about 9 o'clock in the morning, altogether unexpected by any of the people. However, a few kind friends soon assembled at the chapel, who prepared breakfast, and shewed great kindness and attention. While he was enjoying their hospitality, a bell was rung, which brought thirty of the people together, to whom he preached a short sermon, under which some of them appeared to feel and weep much. At the conclusion of the service, they gave vent to their kindly feelings, and

feelingly pictured out their need of more instruction, imploring him, as he was going home to England, that he would do all in his power to procure another missionary for the circuit, that they might more frequently enjoy the preaching of the Gospel. All around, small settlements were springing up, and the necessities of the people daily increasing.

The chapel was a thatched building, thirty feet by fifty, in front of which, and close to the gate, on the right hand, the tomb of one of Mr. Seccombe's children remains as a mournful memento of his having laboured and suffered here.

The small society at *Port Maria* appeared to be in a state of great depression. When the writer arrived, he stayed a night at the residence of one of the leaders, whose house faced the small rented place in which their meetings were held. A few of the members were got together with whom he sung an hymn, read and expounded a chapter of the New Testament, and engaged in prayer. For several Sabbaths they had had no visits of the missionary, owing to his many engagements. The Society at *Beechamhill* was reported to contain many members whose deep experience in divine things, and zeal in the cause of God, furnished ground for abundant rejoicing over them. At this period, the total number of members throughout the circuits was 670, with one day school, two Sabbath schools, having 92 scholars attending the former, and 60 the latter. From the situation and success of the station at Guy's Hill, it became the principal station and head of the circuit in 1845.

Throughout the circuit Mr. Mearns has laboured ardently to promote the spiritual good of the people, without meeting with such encouragement as could be wished. In a letter, dated August, 1847, he wrote thus—" Throughout this circuit, the most extensive in the district, placed under the care of one missionary, there is much to humble, and induce anxiety for the future. In common with other churches, we have to complain of the worldly-mindedness of many of our members, and to witness daily occurring proofs that their religion is of a very superficial kind. Some have abandoned the Christian profession; and others, by their indifference, show how little value they attach to their eternal interests. Gloomy, however, as appearances are, there are also, I think, indications that a brighter day will soon dawn upon us. All the discouraging events which we have beheld during the two last years, and the trying scenes through which we are now passing, might have been, and in fact were, foreseen by diligent students of the human mind. Let us be thankful that so much *real enduring* good has been done. Let us persevere in our labours, and increase the amount of our agency, and in due time we shall reap a glorious harvest. During the two last quarters, we have been advancing a little in point of numbers and finances, at most of the stations in this circuit; and I trust that our people have at the same time been 'growing in grace.'"

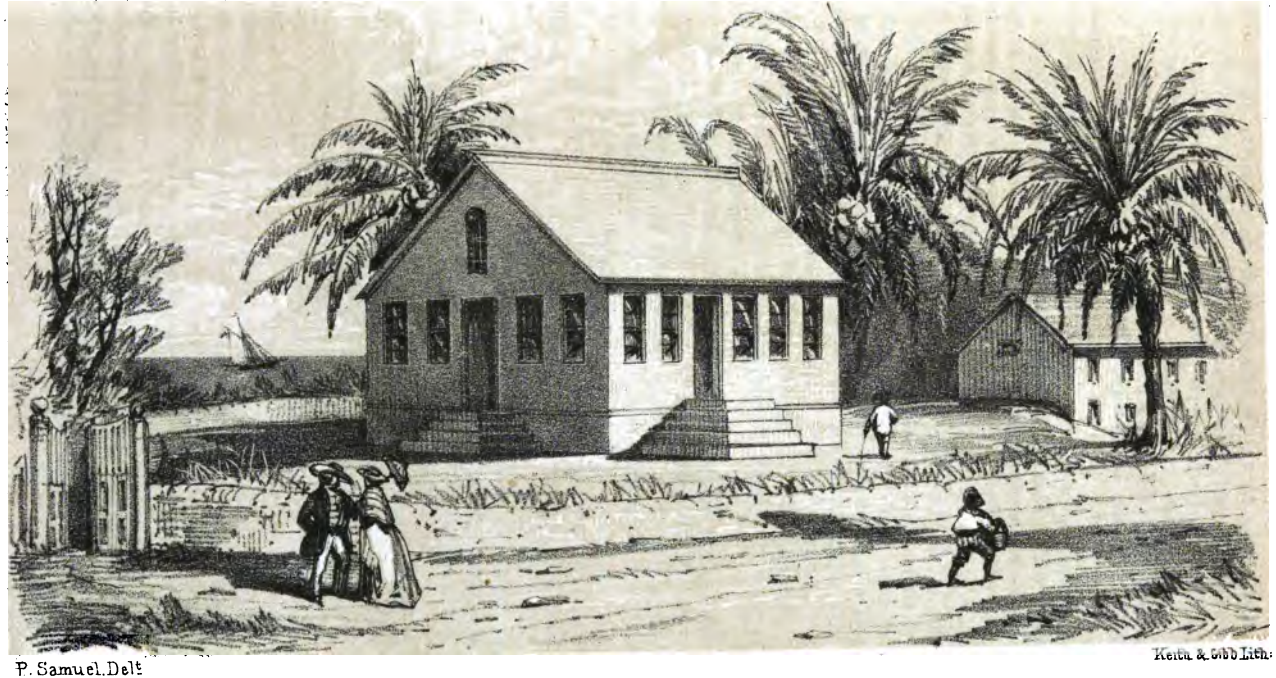
CHAPTER XVI.

OCHO-RIOS, BROWN'S TOWN, AND STEWART'S TOWN.

Ocho-Rios—Mission begun—Imprisonment of Mr. Grimsdall—A Chapel opened—The Chapel burnt down by the Colonial Unionists—The people compelled to hold their meetings in the open air for six years—Mr. Whitehouse's success—Death of Miss Jarvis—A new Chapel built—Prosperity of the station—Want of sufficient Ministerial help—Brown's Town—A circuit formed—Mr. Randerson—Mr. Seccombe—Mr. Foster—Stewart's Town—Mr. Box forms a Society—Mr. Hornby—Death of Mr. Bewley—Prosperity of the station.

WHEN the mission was established at St. Ann's Bay, the missionaries extended their visits to several other places, among which was Ocho-Rios Bay, about seven miles to the east of St. Ann's Bay, where week night services were held in the house of Miss Catherine Jarvis, a person of colour, who became a most consistent, zealous, and useful member of the Society. No interruption to these services was offered till 1827, when Mr. Grimsdall was called to suffer for righteousness' sake, which terminated in his death, as has been noticed in the account of St. Ann's Bay station.

On the 7th of June, a special Sessions of the Peace was held at the Court-house, for the purpose of "inquiring into certain misdemeanours committed in the Parish of St. Ann," before Sam. W. Rose, B. W. Smith, and David Brydone, Esquires. The culprit was the Rev. Joseph Grimsdall, and his crimes were—his having held and been present at Sunday meetings at Ocho-Rios, and teaching and preaching at an unlicensed place of worship. The first witness stated that, as he passed through Ocho Rios, on his way home on the 12th of April, about half-past eight o'clock, he heard several persons singing in a house occupied by Miss Pennock, (the mother of Miss Jarvis), and looking in, he did not observe any *white* persons whatever. A constable gave a similar testimony as to singing and prayer, and also of having frequently warned them of the *illegality* of such proceedings. Miss Jarvis admitted having given her house gratis for the purpose of holding religious meetings, provided the missionary was duly licensed. She declared that no collections of money had been made at Ocho-Rios, though a class of free persons had met in her house. Miss Pennock stated that the missionaries began their services at four, P.M., and concluded by eight at the latest. As Mr. Grimsdall had not been licensed to preach at Ocho-Rios, the Justices admonished him not to attempt to hold any service till he was duly licensed.



P. Samuel. Del[t]

Keith & Gibb Lith.

OCHO RIOS CHAPEL..

That he might continue his visits to Ocho-Rios, he applied for a license for Miss Jarvis' house, which was refused by the Magistrates, though the custos and another magistrate were in favour of granting it. Believing that the refusal was contrary to law, Mr. G. recommenced his preaching without the license, on which he was thrown a second time into jail, where he lost his health, and soon after sank into the grave.

Notwithstanding the persecution which the missionaries and their people were subjected to, a small society was formed in 1828, which consisted of twenty-nine members, who, though destitute of Sabbath-day services, were zealous for the cause of God. Their adverse circumstances only stimulated them to greater efforts, so that early in 1829, a chapel was opened, and regular services conducted on the Lord's day, to which the people flocked in such numbers that the chapel was soon found to be too small. Nor were the week night services less encouraging. One hundred and twelve of the St. Ann's Bay members were removed to this society, which, at the end of the year, consisted of nearly two hundred members. With the prospect of increasing success to stimulate to further exertions, a Sabbath School also was established, which gave encouragement, though the want of a few effective teachers was felt.

When the "Colonial Unionists" began their crusade against the missionaries in 1832, they not only chaced them from the Parish of St. Ann, but destroyed all the mission property. At Ocho-Rios they burnt the chapel down to the ground, and persecuted the poor people by every method in their power for more than two years. On the 2nd of September, 1833, Messrs. Crookes and Greenwood visited the suffering people at St. Ann's Bay; and in the afternoon proceeded to Ocho-Rios, where Mr. C. preached to a large assembly of the people, under the shade of the cocoa-nut trees, near the ruins of the destroyed chapel. About thirty of the Unionists were reported to be in the neighbourhood, in order to disturb the service, but their courage failed them, so that they did not show themselves.

From this time the people continued to meet for the worship of God among the ruins of their sanctuary, exposed to sun, wind, and rain, for several years, during which both the congregation and society greatly increased. At the end of this year the missionaries observed—"Here also the hand of God has been visibly manifested in behalf of his servants. For a time the preaching of the truth was prevented; but the congregations that now assemble under the cocoa-nut trees are large and encouraging. Our hopes are sanguine that God will over-rule our trials for the good of the community." And the report at the close of the following year was still of an encouraging character. It was stated—"Our congregations are large, and our members give evidence that they know the things which make for their peace. The missionary here is (still) obliged to preach, administer the Sacrament of the Lord's Supper, marry, and baptize

in the open air, under the wide-spreading branches of the cocoa-nut trees, near the sea beach. We have often thought that to see our congregations, and to hear our people express the gratitude they feel to the pious and benevolent friends in Britain by whose liberality they are joyfully anticipating the re-erection of their chapel in a short time, would afford great pleasure to our friends at home. Our numbers have increased considerably every quarter, and God has here called many his people who were not his people." So greatly had the labours of the Brethren been blessed, that the number of members now amounted to four hundred and thirty-eight.

In 1836, Mr. Whitehouse removed to Ocho-Rios with his family, which tended greatly to advance the interests of this station. One of the missionaries, who was appointed colleague to Mr. W., observed —"I have been three times to Ocho-Rios Bay. Our prospects here are more and more cheering. We have large and increasing congregations, sometimes amounting to eight hundred souls; and a more intelligent and attentive people I have not seen in this island. The society is much improved, and fast increasing in numbers. At one of my visits I admitted upwards of thirty on trial, and a considerable number at my other two appointments."

A day School was established at this time, under the direction of Mr. J. Green, who, in addition to conducting the school on the week days, acted as an assistant to the missionaries on the Lord's days, and afterwards was fully employed as an assistant missionary. The number of scholars was nearly eighty, who made a pleasing degree of progress in general and scriptural knowledge. The only available source of income for the support of this school was the small fees of the scholars, which were found to be inadequate.

In March, 1837, the society at Ocho-Rios suffered no small loss by the death of Miss Jarvis, whose piety, zeal, courage, and liberality, contributed greatly to the prosperity of the station. In noting the death of this excellent person, Mr. Williams observed—"We have lost by death one of the most useful and efficient members in this circuit, Miss Catherine Jarvis, of Ocho-Rios. She departed this life on Wednesday, March the 12th; and the day following I committed her remains to the earth, amid the tears of many to whom she had been eminently useful in both temporal and spiritual matters. She was taken sick of measles about the 1st of March, and from the first she had a strong and rather gloomy apprehension of her approaching dissolution; for some time the enemy of souls severely tempted her; she lost her confidence in God, and she had strong suspicion that, after all, she would be a cast away. I saw her on the 5th, and God blessed my own soul much whilst talking with her and praying for her; and from this time she had abounding joy, save when her malady overpowered her mind, and she sank down into a state of stupor. It was found, by her will, that she had made some provision for the establishment of a day school at Ocho-Rios, to be under the direction of the Wesleyan Ministers."

The writer was favoured with a visit from this excellent person when he was stationed at Grateful Hill. Her description of the circumstances of the people, and their interesting services in the open air, was very touching, and tended to illustrate the reality and strength of their piety. There was something in such scenes calculated to stimulate the missionary spirit, and lead to extraordinary efforts.

After long patience, much privation, and great labour, the chapel (a view of which is prefixed to this account), was erected, and opened on the 2d of December, 1837. It is sixty-four feet by forty-four, and looks a neat and comfortable place of worship. The opening services were very interesting. The collections amounted to £37 3s. 9d. On the 1st of August, in the following year, Mr. Whitehouse held a very interesting service, when he preached in the new chapel to a crowded congregation from Deut. vi. 22-24., pointing out the duty of parents to set before their children an example of obedience to the commands of God, the result of a faithful discharge of parental duty, and the obligation of mortals to acknowledge the hand of God in all their mercies; and concluded with an application of the subject, which was attended with the divine blessing. At the close of the service, several persons were in distress of soul on account of sin, and some appeared indisposed to leave the chapel. He observed—"I conversed and prayed with the individuals under conviction for two hours or more, and never was more satisfied of anything than that what I saw was the work of God. The people were in an agony, under a deep conviction of their guiltiness and danger, and the language of their prayers was as rational and scriptural, as they were earnest in its utterance. 'Lord have mercy upon me!' 'God be merciful to me a sinner!' 'What must I do to be saved?' was heard from every part of the chapel. At the close of the meeting, I took down the names of fifteen persons who professed to have received the blessing of peace with God through our Lord Jesus Christ. We had been favoured with tokens of an outpouring of the Spirit, three weeks before, at a watch-night service, and since then we have had indications of a coming shower of heavenly influence, in other parts of the circuit. I pray that this may prove the beginning of a mighty work, which shall triumph over the evils around us."

When a new arrangement of the stations in St. Ann's circuit was made in 1841, Ocho-Rios, Beechamville, Watsonville, and Mount Bunting were comprehended in St. Ann's east circuit, to which were added, the next year, Mount Rosser and Epworth. To form the latter society, about a hundred members were removed from the society at Ocho-Rios, but the large number of stations occasioned the removal of the missionary to a more convenient position for attending to them, which had an unfavourable influence on the Ocho-Rios society, as it was impossible to give it more than one service in the

week. A further change took place in 1843, which left three chapels and two other places to be supplied by two missionaries, who had under their care twelve hundred and fifty members, with about two thousand hearers. There were four day schools, with about two hundred and fifty scholars, besides nearly two hundred in the Sabbath schools.

BROWN'S TOWN.

It was not till 1835 that the attention of the Wesleyan Missionaries was particularly called to this locality, as one suitable for a new station, though some years previously Mr. Box and others had preached frequently at Stewart's Town, which is only a few miles westward. The town is situated in a beautiful mountain district, to the south-west of St. Ann's Bay. All around, the land is fertile and richly wooded, except where cleared for estates and small settlements. Most of the estates are situated on the slopes and level lands towards the sea, and present many interesting views to the eye of the traveller as he ascends the declivities leading to Brown's Town and the neighbouring properties, and settlements of small freeholders. When Mr. Whitehouse and his colleagues were favoured with extraordinary success in other parts of the extensive parish of St. Ann, after the cessation of the long continued persecutions to which both missionaries and their people had been subjected, he was urged, by repeated deputations, to add Brown's Town to the stations already existing; but the want of a sufficient number of missionaries to attend to the work of the circuit, rendered it impossible for him to accede to their earnest entreaties for a considerable time. When writing to the Committee in August, 1835, he earnestly pleaded that two colleagues might be given him, to enable him to attend to the neighbourhood of Brown's Town, where there were many thousands, who had not yet attached themselves to any religious society, willing to hear the Gospel, and who had repeatedly sent to him, begging that he would visit them. He proposed that Pope's Bay and Brown's Town should be formed into a circuit, in the event of more missionaries being sent.

After giving all the attention to their neighbourhood that the numerous engagements of the missionaries would admit of, Brown's Town at length appeared as the head of a circuit, embracing stations at Brown's Town, Tabernacle, Sawyer's Market, and Crooked River.

In 1841, Mr. Randerson, whose residence was at Enfield, about a mile and a-half west of Brown's Town, laboured with great zeal to diffuse the light of the glorious Gospel among the inhabitants of these mountains. At the end of the year, the general state of that circuit was found to be encouraging, though, from the number and distance of the places from each other, one missionary could not give that amount of attention necessary to insure extensive and solid pros-

BROWNS TOWN CHAPEL.

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STEWATS TOWN CHAPEL.

perity. Brown's Town gave much encouragement; the number of members was 130. Stewart's Town was prospering, and the members amounted to 318. At the Tabernacle, there were 368 members. A blessed work had been going forward. An unusual degree of Divine influence had rested on the means of grace, and a goodly number, who had been resting in the form, began to experience the power of religion. The members at Sawyer's Market amounted to 88; and those at Crooked River, to 44. This latter station was about thirty miles distant from the residence of the missionary, through some of the worst roads in the island, which, in bad weather, were altogether impassable. On the removal of Mr Seccombe from Falmouth circuit, early in 1842, he took the place of Mr. Randerson in this extensive field of labour. He found much encouragement at Brown's Town and Stewart's Town; while, at the Tabernacle, the large congregations rendered a new chapel very desirable. The total number of members at the end of the year was nearly a thousand, with above eighty candidates. There were two Sabbath and two day Schools, with two salaried and eleven gratuitous teachers.

In the month of August, the writer attended a missionary meeting at Brown's Town. The congregation was large, respectable, and attentive; while the Rev. Messrs. Clarke (of the Baptist mission), Edmondson, Seccombe, Randerson, and Sinclair, pleaded with them in behalf of perishing millions of the human family, who are still unvisited by the light of the Gospel. The day following, a similar meeting was held at the Tabernacle, which was densely crowded, and the roof of the building being very low, rendered it almost suffocating. The contributions of the people to the mission fund throughout the circuit for that year, was above sixty pounds sterling.

In 1844, while Mr H. B. Foster laboured in this circuit, he felt encouraged, though, at the same time, deeply sensible of the necessity of an additional labourer, in order to meet the urgent wants of the several stations. In November, he wrote:—"Our missionary meetings at Brown's Town, Stewart's Town, and Kingswood, held in October, were delightfully interesting and hallowed seasons; and, considering the present depression, the amounts raised were very encouraging. The additional help of another missionary is greatly wanted; and the appointment of another would, I am confident, soon be amply remunerated in the ingathering of souls, now straying for want of more attention, which it is not in our power to pay them. On Sunday last, I visited one of our most distant stations in Clarendon. The booth was filled, and numbers were outside. After service, the leader said to me, 'Minister, can you not appoint a local preacher from St. Ann's to visit us every Sunday, when you do not come? for now Mr. Clark is dead, we shall miss him so.' I was obliged to reply, 'I feared I could not appoint one every Sunday, our num-

ber not being sufficient, and the roads from Brown's Town to Clarendon so bad, it is with difficulty either they or I can go.' Sickness is prevailing to a very alarming extent in this and several other parts of the island. The lamented death of our brother Davies will have reached you ere the receipt of this. Fever is fearfully raging, even in these (generally healthy) mountains. Last week we lost one of our valuable local preachers, a black man, named John Clark, above alluded to; the loss of whose useful labours, as a local preacher, leader, and society steward, will be deeply felt in this circuit, and especially in the society at Kingswood. Yesterday, a Scotch lady, a few days before in perfect health, the wife of a gentleman residing on the property adjoining our mission residence, fell a victim to fever, after three days' illness. Truly, it may be said in this land, 'In the midst of life we are in death.'"

During this season of general sickness, the health of Mr. Foster suffered, and for a time prevented him giving his full attention to the demands of this laborious and extensive circuit. With regard to the day-school at Brown's Town, he observed that the children were decidedly improving in behaviour, both in and out of school, their knowledge of the Scriptures and the catechism, were pleasing and satisfactory. In reading, their improvement was evident; in writing, some had done well; their acquirements in grammar were moderate; and in arithmetic, they were not deficient. At Greenhill, a similar degree of improvement was manifest. The want of a sufficient number of missionaries affected this, along with many other stations, in the island, though the most recent account of it was of a favourable character. Notwithstanding the lamentable financial depression of the whole community, the contributions of the people in this circuit, last year, amounted to nearly forty-five pounds, shewing that the people have not ceased to feel for a world lying in wickedness, and for whose miseries the Gospel is the only remedy.

STEWART'S TOWN.

When Mr. Box was stationed at Falmouth in 1829, he extended his labours to several other places, some of which were at a considerable distance, among which was Stewart's Town, where he was encouraged to form a Society, which promised to become a valuable addition to the circuit. The place in which the people assembled soon became too small for their accommodation, so that, the next year, they were compelled to enlarge it. Still it was found to be inadequate. Mr. B. observed, in September, 1839, that the place was crowded as usual, that he felt it extremely hot, and the labour of speaking very oppressive; yet the sight of so many precious souls seeking the Lord, inspired him with more than common vigour. Four months after this, he wrote,—"Our cause at Stewart's Town

promises to do exceedingly well, and will certainly do so, provided we can bestow more attention upon it next year. We have found it necessary to get the landlord to enlarge the place to thrice its original size; and he now wishes us to purchase the premises, which I am disposed to think will be the best step we can take." Their continued attention to the services and earnest reception of the truths preached to them, greatly encouraged him. In October, he observed that he was delighted with the attention of the people, while he was enlarging upon the narrative of blind Bartimeus. They drank in every word, and he had no doubt but that many of them would be living witnesses of the power of Christ to save.

From the suffocating heat of the chapel, he held a service in the open air in November, of which he gave the following brief account:—"After renewing the tickets, I commenced divine service; but as the place was intensely hot, and numbers could not get in, I requested them to stand under the plantain trees, by the side of the house, and taking my station upon an eminence, preached to them from John iii. 16. The novelty of the thing excited much interest among them; while the high sounding praises of God which they uttered, formed a striking contrast with the din of the *Sunday market*, at a short distance from us." The debilitating effect of preaching to crowds, huddled together in small low-roofed places in Jamaica, has been painfully felt by the missionaries; while, on the other hand, preaching in the open air has been attended with injury to health, and in some cases proved fatal. A few weeks after this, he visited an Irishman, whom he found to be a Roman catholic, but stated that he was looking to Christ for salvation. He exhorted and prayed with him; and in an hour after he left his bed-side, he closed his eyes in death! On the 19th December, he preached a funeral sermon from 1 Cor. xv. 22, in order to improve the death of the first member who joined the Society at Stewart's Town—she was a free black woman.

Though the preaching place had been sufficiently enlarged to accommodate the congregation, yet he expected, from the attendance and concern of the people, that it would soon be again too small. However, these promising appearances were soon blighted by the breaking out of the insurrection, and the severe and long-continued persecutions which followed, all which tended to make the love of many wax cold, till, in 1834, the brethren were again able to announce that their hearts were cheered in reference to this place, where God was dispensing his blessings and saving souls; and the indifference which had for a time marked the state of the people, had been succeeded by their diligent attendance on the means of grace. The number of members at this period was two hundred and fifty-two, and the leaders seventeen. Prosperity continued to crown the efforts of the missionaries at this station till, in 1838, a mournful interest was given to it by the death of the General Superintendent of

the Schools, who was arrested in his career of usefulness at this place. The arrival of Mr. Bewley in the island has been noticed in the account of Kingston circuit. The circumstances of his death were communicated to the Committee by Messrs. Ritchie and Hornby, in the following letter, dated July 16th :—" It becomes our painful duty to communicate the mournful intelligence of the death of our excellent and esteemed fellow-labourer in the vineyard of the Lord, the Rev. T. H. Bewley, Superintendent of all our Schools, who died at this place on Saturday morning last, of yellow fever. Mr. Bewley left Kingston on Thursday the 5th instant, for the purpose of visiting our Mission Schools, on the north side of the island ; and, according to a previous arrangement, reached this place on Sunday the 8th, in order to preach the Annual Missionary Sermons, and attend the Missionary meeting ; intending to proceed through Duncan's and Falmouth to Montego Bay, by the following Sabbath, for similar purposes. On Sunday morning, the 8th, Mr. Bewley preached an excellent sermon from Matt. xi. 25, 26—' At that time Jesus answered and said, I thank thee, O Father,' &c. ; and in the evening, with his usual ability, from 2 Cor. vi. 1, 2—' We then as workers together with him, beseech you that ye receive not the grace of God in vain,' &c. The latter part of the text, ' Behold *now* is the day of salvation,' he dwelt upon with peculiar feeling. From the time of his arrival in Stewart's Town, our deceased brother complained of fatigue, but was under no apprehension of any fatal consequences. On Tuesday morning, the 10th, he was attacked with fever, unattended with any dangerous symptoms. A medical man was, however, immediately sent for, and prompt measures were resorted to. On Thursday morning, Messrs. Ritchie, Williams, and Foster, and Mr. Knibb, Baptist Missionary, being here, having attended the missionary meeting the preceding evening, were alarmed by the symptoms which appeared, and, after consultation, decided upon sending an express to his wife, requesting her immediately to come over. We also despatched a messenger to Falmouth for additional medical aid. Five medical men attended upon the deceased, one or more of whom never left the house. Mrs. Hornby and ourselves were in constant attendance, day and night, doing whatever was necessary in his distressing circumstances. On Friday morning, the symptoms became still more alarming, and the doctors held out little hope of recovery. Towards the evening of Friday, Mr. Bewley became delirious, and continued so all night, and, with little intermission, till his death. On Saturday morning, consciousness of outward things seemed to have left him. Convulsive fits came on ; the black vomit indicated death's approach ; and at twenty minutes before eleven he breathed his last.

" While we lament the departure of one so dear to all his brethren, and whose labours were so highly appreciated, wherever he exercised his ministry, we are relieved from overmuch sorrow, by the assur-

ance that, in the full triumph of faith, he entered upon his reward. About mid-day on Friday, he was asked if he was happy. His words were nearly as follow :—'O yes! from the age of sixteen I have never wickedly departed from the Saviour. I have been unfaithful; but I know he will never say anything about my unfaithness. I cast myself at his feet.

'I the chief of sinners am,
But Jesus died for me.'

I have delightful views of the heavenly world. I now give up everything earthly; my only care was about my wife and children; but I now give all up; they are in good hands. I am ready to go.' He expressed a wish that we should pray with him. We tried to read John xiv., but neither of us could proceed. He then requested to have the book, and himself read and expounded several verses, in an animated and delightful manner. We prayed with him, and referred in prayer to the 'dark valley of the shadow of death.' 'O! it is not dark! It is not dark!' said the dying saint, 'all is light.' Mr. Bewley, however, after this, experienced considerable exercise of mind; but his faith was unwavering, and the promises of God were his unfailing stay. About two hours before he expired, he was asked if Jesus was precious to him, 'O yes! O yes!' he replied, while a heavenly smile beamed upon his countenance. Mr. Bewley talked extremely familiarly about the heavenly world. 'O!' said he, 'it is all right. There are Valentine Ward, my father, my grandfather, my little boy, and many more waiting for me.' He spoke with considerable emotion of God's faithfulness to the children of the righteous, remarking that his father and grandfather were godly persons, and that he was the child of many prayers. We all felt, while standing or kneeling by his bed, that—

'The chamber where the good man meets his fate
Is privileged above the common walks
Of virtuous life, just on the verge of heaven.'

His strong faith and perfect resignation produced a hallowed impression upon our minds. We inwardly prayed—

'O! may I triumph so,
When all my warfare's past,
And dying, find my latest foe
Under my feet at last.'

"On Friday, Mr. Bewley wished to have his will made: we complied with his request; and after he had thus 'set his house in order,' he appeared to have nothing to do but wait the coming of his Lord. On Sunday morning, within a few minutes of the very time he arrived in Stewart's Town, on the preceding Sabbath, the remains of our deceased brother were consigned to the silent grave, in sure and certain hope of a joyous resurrection. The Rev. D. Kerr, from Montego Bay, read the funeral service. The Rev. J. Vine, of the

London Missionary Society, delivered an appropriate and impressive address to a large company, who had assembled to testify their respect for the departed. The Rev. J. Clarke, Baptist Missionary, offered a devout and affecting prayer at the grave. The whole of the service was peculiarly solemn, and, we trust, the event will produce a salutary effect in the neighbourhood.

"A few hours after Mr. Bewley was laid in the tomb, his bereaved widow arrived, accompanied by the Rev. Robert Inglis, who had travelled with the utmost possible haste. Her feelings may be better imagined than described. An affectionate husband has been taken away from an affectionate wife! Mrs. Bewley is still here, expecting to return to Kingston to-morrow morning.

"We cannot but say, 'A great man has fallen in Israel;' but while God buries his workmen, he still carries on his work."

On the arrival of the intelligence of his death in England, the Committee expressed the estimation in which they held him, by recording in their minutes the following:—

"The Committee have received, with deep and poignant sorrow, the intelligence of the sudden removal, by death, of the Rev. Thomas Henry Bewley from the scene of his useful labours, as the superintendent of the Wesleyan Mission Schools in the island of Jamaica. The amiable spirit and manners of the deceased, his sincere and ardent piety, superior ministerial talents, zeal, and diligence in the work of the Lord, and the success with which it pleased the Great Head of the Church to crown his brief but honourable career, in the peculiar department of service recently assigned him, have caused his death to be mourned as a public loss in the colony in which it has occurred; and the Committee cannot but feel that by the affecting event they have been deprived of one of their most valuable agents.

"The Committee deeply sympathise with the bereaved widow and fatherless children, with the other esteemed relatives and numerous friends of the deceased, and with his surviving fellow-labourers in the foreign field, under this mysterious visitation of Divine Providence, and earnestly pray that He who 'comforteth the distressed,' may pour into their sorrowing hearts the 'strong consolations' of his Holy Spirit.

"The Committee desire meekly to submit to this painful visitation of Him who cannot err. They are relieved and consoled by the reflection, that death, although it was sudden, found their esteemed and lamented brother blessedly prepared for his departure to a glorious immortality, and that his end was eminently peaceful and triumphant."

It was the privilege of this excellent man to have had a pious father, whose instructions and example were made a lasting blessing to him, so that when he was ten years of age, he saw and felt the importance of true religion, which led him frequently to the throne of grace to plead for the pardon of his sins, through faith in the blood

of his Redeemer. At the age of sixteen, he obtained a clear and satisfactory evidence of his acceptance with God, the remembrance of which cheered him on his death-bed. In 1823, he was called to the work of the ministry, and appointed to the Whitehaven circuit, where God blessed his labours, and crowned them with great success. Afterwards, he laboured in Ireland, Edinburgh, and Manchester. While in Scotland, the writer for a time sat under his instructive ministry, with pleasure and profit. In 1829, he was afflicted with severe mental depression, and bodily affliction, which compelled him for a season to retire from his ministerial work. On recovering his health and peace of mind, he again felt strongly constrained to return to the work of calling sinners to repentance. The Conference cordially received him, and appointed him to the important mission, in the prosecution of which he was called away by Him who hath appointed the bounds of our habitation, and who, although he buries his workmen, still carries on his work.

In the view of the chapel, prefixed to the account of Brown's Town, Mr. Bewley's tomb may be seen, near the front of Stewart's Town chapel, to the left of the steps.

Mr. Hornby felt exceedingly happy in his work in this circuit. With abundance to do, he went on cheerfully in the discharge of his manifold duties, as may appear from the following extract of a letter, written early in November :—

" It affords me real pleasure to be able to report of the continued and increasing prosperity of God's work amongst us. Since the ever-to-be-remembered 1st of August, we have witnessed a steady and pleasing advancement of the Redeemer's interests. Our congregations have materially improved, both in number and respectability, and our societies have become proportionably larger. In connexion with this, as might naturally be expected, the weekly and quarterly contributions have become considerably larger. I have tried to persuade the people under my charge, that as they are now as well off as the generality of those in England, who have long contributed to support their missionaries, they ought now to prove themselves grateful for the blessing received, by supporting their own missionaries, and even assisting others ; and I am glad to find that the people respond to the appeal. The pleasing prospect around me inspires the thoughts as I pen them. I have been at this place keeping school for a week ; and, though each night greatly fatigued, I cannot think of giving it up. I have had about sixty pupils, all sable sons of Ham each day. Many of them are adults who have been slaves ; they work one week, and come to school another ; they can afford to do it, and their anxiety to learn is delightful. They begin at six in the morning, and I have literally to drive them away at night. My hands are full of work. Expecting to go away from the circuit at the end of the year, I do not care to have another teacher, and I attend to one school myself. I preach often, travel

much, and have much circuit business to attend to, but I have good health. I love the people, God is with me, and I labour on at his command."

Mr. Hornby's successors continued to labour zealously for the advancement of the welfare of the society here, and throughout the circuit generally. In August, 1842, the writer was present at a crowded missionary meeting, at Stewart's Town, at which Messrs. Knibb and Clarke, (Baptist Missionaries) besides several of his Wesleyan brethren, spoke. There was an excellent spirit in the meeting, which indicated that Messrs. Randerson and Seccombe had not laboured in vain, in urging the people to aid in diffusing the Gospel throughout the world.

While attending this and some other meetings, a pleasing incident occurred, which showed the great revolution which had taken place in public sentiment, with regard to the mission. As Mr. Randerson and the writer were travelling towards Brown's Town, an elderly, keen-eyed, intelligent, fresh-looking gentleman saluted Mr. R., and asked him how he was, and whither he was travelling; on which Mr. R. intimated that we were on our way to hold a missionary meeting in his neighbourhood. The gentleman regretted that he was going from home, or he would have been present; but though he should not be there, his son-in-law and daughter would. He then, in the most friendly manner, expressed his hope that the meeting would prove a good one. When he was gone, the writer asked who he was, and, on hearing his name, he was most agreeably surprised to find that he was a member of Assembly, and had once been one of the most determined opposers of the mission and the missionaries, even in the persecuting parish of St. Ann; but that he now occasionally visited the chapel, and mingled in worship with those whom he formerly would have disdained to set with the dogs of his flock, and took every opportunity of giving expression of friendly feeling towards the missionaries. In 1843, when the writer visited this place for the last time, there were 324 members in the Society, the congregations were very large, and the prospect encouraging.

Keith & Gibb Lith.

P. Samuel Del.

BATH CHAPEL, S.T THOMAS IN THE EAST.

CHAPTER XVII.

BATH, ST. THOMAS IN THE EAST.

Situation and appearance of Bath—A mission proposed to Messrs. Underhill and Horne—Premises purchased and a Society formed—Successful labours of Messrs. Johnstone, Duncan, Tremayne, Whitehouse, Orton, and Crookes—Mr. Samuel appointed to the circuit—Discipline—a Negro Funeral—Moral evils of Slavery—Death of a Slave—Messrs. Bleby and Ritchie—Prosperity of the Mission under Messrs. Simmons, Edney, and Rowden—a New Chapel erected—Mr. Atkins.

FORTY-FOUR miles to the east of the City of Kingston, the lovely little village of Bath is situated, at the southern base of a pile of hills, which terminate in the majestic Blue Mountain range. The traveller having left the sea at Port Morant, turns northward, by a road in some parts extremely difficult to travel in wet weather, on account of the depth of mud through which he must struggle to get forward. For five miles the luxuriance of the vegetation is extremely interesting: bread-fruit, mango, cocoa nut, plaintain, star-apple, and other trees abound, along with the varied productions of negro provision grounds. For a considerable part of the way, the road lies on the left of two hills, parallel with each other, with a valley between them. On reaching Plaintain Garden river, the lofty Blue Mountain range presents its southern side to view, thickly clothed with the verdure of trees and shrubbery of every lovely tint. Near the fording place, where Plantain Garden river is joined by Island river, the eye is arrested by a magnificent specimen of the wild cotton tree, whose gigantic light grey trunk is surmounted by a few horizontal limbs and branches, in keeping with the massive column which supports them, and from which lichens, withes, and creeping vines depend. As the village is buried in the foliage which surrounds it, this monarch of the wood appears as if reared to mark the spot in which it lies. A little way beyond the crossing, the road turns to the right, and preserves a perfectly straight line as far as Sulphur river, which bounds the village on the east. Most of the houses, and a few stores, are arranged on each side of this road, which is bordered by rows of what the inhabitants call the South Sea apple tree, along with cocoa-nut, and palmetto royal, and bread-fruit trees. The other houses lie to the east of the Botanic Garden. The situation is beautiful, and bordering on the romantic. The chapel and mission-house are opposite to the church, and a large building erected for baths, a club-room, and ball-room; in looking from which, the mission premises appear at the mouth of a ravine, which leads to the celebrated mineral spring which originally led to the formation of the village. The

mountains present a magnificent scene, not only from their abruptness and elevation, but by the richness and variety of the foliage with which they are profusely clothed. The orange, cocoa-nut, bread-fruit, mango, star-apple, palmetto-royal, mahogany, avocadoe-pear, jack-fruit, lime, citron, guava, and the graceful bamboo, appear in the greatest luxuriance, interspersed with shrubbery, guinea-grass, and tropical esculents, and flowers, kept in perpetual verdure by the rains which fall in great abundance throughout the year in this region. The medicinal springs are about a mile and a-half above the village. There are two of them, the one hot and the other cold; the latter flows in several small streams out of a cleft of the rock which confines the middle part of Sulphur river on the east, as it flows south towards the village. At its source, the hot spring is very high in temperature, though not hot enough to boil an egg, as some have asserted—the experiment having been tried by the writer. The water is light, and "plentifully charged with volatile particles of mineral acid, combined with sulphurous steam, slightly engaged in a calcareous base. The cold spring is more fully charged with sulphur." Both have been found beneficial in cutaneous disorders, obstructions of the viscera, and other diseases. For the accommodation of patients and visitors, there are several baths, in a building near the springs, into which the hot or cold water can be admitted in any proportions desired. Considerable sums of public money have been spent in order to establish and keep up the Botanical Garden; but hitherto little good has resulted from it. The physician to the bath had the management of it; but there was little encouragement held out to a scientific naturalist to render it what it might be under proper culture. The estates in this part of the country are among the richest and most profitable in the island. The parish contains one hundred and twenty-eight thousand acres of land, divided into five districts, named, severally, Manchioneal, Plantain Garden river, Port Morant, Morant, and Blue Mountain districts. Previously to the abolition of slavery, there were twenty-five thousand slaves on the estates, besides stock. The principal properties were Golden-Grove, Amity-Hall, Stoakes-Hall, Rhine, Duckenfield, Holland, Hoardley, Wheelers-Field, Winchester, Green Castle, Pleasant Hill, Potosi, in the Plantain Garden river district, with many more of considerable size.

Though the mission at Morant Bay had existed from 1802, it was not till 1819 that Bath, which is only twelve miles to the N.E. of it, was fixed on as a station, owing to the abundance of work the brethren had to do in other places.—At length, an opening presented itself, when Messrs. Horne and Underhill were appointed to St. Thomas in the East. The latter began his work in the country parts of the circuit, on the 18th of March, of which he gave an account on his first visit to Bath. He observed—"In the evening, I arrived safely in Bath, and was entertained with great hospitality and respect by Dr. West, Physician to the Bath, who, on my leaving in the

morning, gave me a letter of introduction to an estate twelve miles farther on, at which place I took dinner, and in the evening rode on to Manchioneal Bay." Towards the end of the following month, he again spent part of a day with Dr. West, at whose house he met with Mr. S., a magistrate, and several other gentlemen, who assured him that they were determined to have a preaching house at Bath, if he and Mr. Horne would supply them with preaching, on which Mr. E. assured them that if they would provide a place, he and Mr. H. would give them all the labour they possibly could. This was encouraging, as above five hundred of the members, belonging to Morant Bay Society, lived in the vicinity of Bath, which compelled them to walk from eight to sixteen miles to attend the services on the Lord's Day.

It was sometime ere this favourable opening could be attended to, as Mr. Horne was removed. His successor, Mr. Hartley, was cut off by fever. Mr. Underhill's health failed, which compelled him to leave the circuit for a time; and when he returned, it was only to suffer and die. Mr. Ratcliffe, who followed, was brought to the brink of the grave; and his beloved wife and two children were carried off by fever, which compelled him to go to another part of the island, to seek the recovery of his health, and a mitigation of his sorrows, by engaging in new scenes of labour.

Early in 1820, the above gentlemen secured premises, capable of being fitted up for a chapel. Mr. Ratcliffe observed, that, having been kindly entertained by Dr. West, they went after dinner to view the premises lately purchased for a chapel, remarking that if means for fitting it up could be raised, it might soon be equal to the support of a married missionary. However, it was above a year after this that Mr. Johnstone, after a great deal of labour, succeeded in getting the necessary alterations and improvements completed. Mr. Duncan, his colleague, then but recently come to the island, noticed these exertions of his aged and devoted superintendent, in a letter dated May, 1821, as follows:—"The chapel is now nearly finished, and is a very decent looking place, but without any superfluous ornament. Mr. Johnstone has had, however, a great deal of fatigue and anxiety about it ever since he came to the Bay; for, as we could hire no waggon to carry up the materials from Port Morant to Bath, he had many a hot ride between the different places. Nor would he allow me to take any journey but to parts of the circuit in the regular course of duty, lest, by not being seasoned to the climate, my health should be injured." This short extract presents a touching picture of the paternal kindness of this truly devoted missionary towards his young fellow-labourer, and his self-sacrificing zeal in his missionary work. These exertions brought him down to the grave in a few months after the accomplishment of his object at Bath, as has been noticed in the account of the Morant Bay station, where he died in the month of October.

In 1822, Bath appeared as one of the stations in the Morant Bay circuit. No sooner was the chapel opened than the people flocked to the service in such numbers that it was soon found to be far too small. There was a spirit of religious enquiry awakened, not only among the slaves, but many of the free people also began to give heed to the things spoken. A gradual and visible improvement in character and conduct marked the members of the society, and the prospect of the station becoming one of great importance, cheered the missionaries in their efforts to evangelize the benighted thousands who had hitherto been left to the full influence of the evils of slavery and African superstition. The chief difficulty felt in carrying on the mission here, was the want of efficient local assistants. While the greatest anxiety was shewn by the people to attend the means of grace, there was too limited a supply of missionaries, and of persons competent to aid in watching over those who were placed in circumstances of difficulty, with regard to their spiritual improvement. From the hindrances slavery threw in their way, it was impossible for the people to attend the chapel above one Sabbath in three or four.

An extension of the labours of the missionary as far as to Port Antonio, in 1826, along with other things, prevented that degree of religious prosperity which was anxiously desired. In reporting at the close of the year, the brethren observed,—"Many circumstances have contributed to make the work go on heartily in this circuit during the past year—viz. the great lack of service, there being still but one missionary; the long-continued wet season; the general sickness that has prevailed among the people; and our visiting Port Antonio: yet it is cheering to be able to state, that the Word of Life has not been preached in vain. Many also have died in the Lord, leaving behind them the most satisfactory evidence that they have not only ceased from their labours, but entered into rest. Considering the largeness of the Society, expulsions have not been so frequent as might have been expected." At this period the members amounted to about thirteen hundred. The state of the people the year following, gave greater satisfaction; many were in earnest for salvation, and the spiritual experience of others was considerably improved up till 1828. Messrs. Tremayne, Beard, Whitehouse, and Orton, had successively laboured in this laborious and encouraging field of usefulness, with increasing effect. At the end of 1828, the state of the society was more satisfactory than at any former period. Many of the members were living in the enjoyment of "peace with God through our Lord Jesus Christ," who shewed the reality of their piety by their consistent conduct. The brethren remarked,—"If we may judge of the spiritual state of many of them by their experience in our love-feasts, and at the quarterly visitations, and the blessed influence felt and evinced in the general ordinances of God's house, we may conclude that, during the past year, many have improved in

the knowledge and love of God. We believe this is the case; several have, in their last moments, given satisfactory proof of their union with Christ, and hope of endless life."

Circumstances having rendered necessary the removal of Mr. Orton in September, 1829, Bath was without a resident missionary for more than a year, which was greatly felt, especially as Mr. Penman, who was stationed at Morant Bay, and used to preach at Bath, was cut off by fever, which, for a time, left the people as sheep without a shepherd. However, the leaders discharged their duties with zeal and faithfulness, as far as they were able. Discipline was pretty well kept up, till Mr. Crookes was appointed to Bath in 1831; after whose removal, the writer, having arrived in the island, was appointed to succeed him.

On the arrival of the writer at Bath, towards the end of January, 1832, he was affectionately received by the people; and, though the spirit of persecution was abroad, making havoc of the mission in many parts of the island, at Bath there was a degree of peace, which enabled us to continue the services on the Lord's Day, and to hold the weekly meeting of the leaders. At the latter, a case of discipline was brought forward on the 18th of February, which throws some light on the state of the Society. At six o'clock on Friday morning, all the leaders assembled, some from a distance of eight or nine miles. The meeting having been opened by singing and prayer, and the usual financial business disposed of, a woman appeared, charged with having been insolent to her owner, while she was being flogged by his order. From the evidence adduced, it appeared that she had employed language, and shewn a temper at variance with her religious profession. On having this pointed out to her, she wept bitterly, clasped her hands, and, in impassioned language, exclaimed, "*Me minister, me pray, me hebenly Fader, fu forgib me dis sin, an dat me no do sich like any mo!*" Her feelings were powerfully excited, and her penitence appearing to be really sincere, she was admonished and put on trial. The manner in which this case was conducted, shewed that there was among the leaders a strong sense of the importance of consistency in the conduct of those who united themselves to the Society, and that even strong provocation was no justification for sinning against God. The Society Steward, Charles Christie, a free black man, was very zealous, upright, and useful. The anxiety he and others shewed to keep the church pure, gave powerful evidence of the purifying and elevating influence of the Gospel among them. There was no attempt at concealing sin, or screening an offender from church discipline, when deserved. In this respect the writer feels constrained to state, that they were exemplary.

On the afternoon of the same day, the mother of the above-named Steward was consigned to the grave. She had been the mother of fourteen children, and had reached her ninetieth year. For about

seven years she had looked forward to the hour of her departure, and had, according to the custom of pious negroes, provided her grave-clothes; but, in the interval, she had been called to bury her husband and one of her children. At length, she was laid upon her death-bed. The day before she died, her leader, Mrs. Marsden, a person of colour, called to see her. After some conversation and prayer, the aged dying woman said, "*Me now go die.*" On being asked if she was not afraid to die, she replied, "*No me no fraid; me trust in me Saviour; an me go to him; fo be wid him fo eber an eber.*" Soon after which, "the weary wheels of life stood still." The effects of the Gospel were exhibited in a pleasing light, not only in the death of this aged African, but also at her funeral. Towards evening, the writer rode to the hamlet, where the company was to assemble for the funeral. It lay a little way out of the village, at the western extremity of a sugar estate, where the canes were waving luxuriantly in the breeze. The negro houses were encircled with bread-fruit, cocoa-nut, plantain, and other trees; and their little gardens and grounds were filled with yams, ochros, Indian corn, peppers, arrow-root, and other productions, which indicated both industry, and plenty as its reward. On reaching the house there was a very large number of the friends and acquaintances of the deceased congregated, all decently dressed; the females in white muslins, with large flat-brimmed bonnets, trimmed with black ribbon, or their heads, tastefully adorned with a richly-figured kerchief, adjusted in the form of a turban. The men were either attired in a black suit, or black coat and vest, with white trowsers, and broad-brimmed straw, panama, or ordinary black hats, so that the appearance of the whole indicated a degree of Christian civilization, that was deeply interesting to a new comer.

As soon as the arrangements were completed, the missionary took the lead; the coffin was borne on the shoulders of four athletic negroes, which was covered with a mortcloth; the relatives took the ribbons, according to seniority; then the whole company followed slowly along by the base of the green mountain towards the chapel, where part of the burial service being read, an address delivered, and a hymn sung, the company proceeded to the burial-ground in the chapel-yard, where the rest of the burial service was read, and prayer offered. The appearance and conduct of the people was equal to anything to be witnessed in England on like occasions, if not rather more becoming. As the funeral of a heathen African took place while the writer was in Kingston, the contrast between that and this was very striking. On that occasion, the scene was deeply humiliating. The coffin was carried on the heads of two negroes, who were running, stopping, turning, and making jestures, as if for the amusement of children; while crowds ran together shouting, laughing, or staring in amazement, as if it were a rabble following a company of drunken maniacs. As the writer knew not of a single heathen burial during his two years' residence in St. Thomas in the East, it

may be concluded that the labours of the missionaries had not been in vain. What funerals used to be previously, may be seen in the accounts given by all who have written of the superstition of the Africans. Stewart, who resided above twenty years in Jamaica, observed that, at their funerals, they "use various ceremonies, among which is the practice of pouring libations, and sacrificing a fowl on the grave of the deceased—a tribute of respect they occasionally repeat. During the whole of the ceremony, many fantastic motions and wild gesticulations are practised, accompanied with a suitable beat of their drums, and other rude instruments; while a melancholy dirge is sung by a female, the chorus of which is performed by the whole of the other females, with admirable precision, and full-toned and not unmelodious voices. When the deceased is interred, the plaintive notes of sympathy are no longer heard, the drums resound with livelier beat, the song grows more animated, dancing and apparent merriment commence, and the remainder of the night is usually spent in feasting and riotous debauchery. Previous to the interment of the corpse, it is sometimes pretended that it is endowed with the gift of speech; and the friends and relatives alternately place their ears to the lid of the coffin, to hear what the deceased has to say. This generally consists of complaints and upbraidings, for various injuries, treachery, ingratitude, injustice, and, in particular, the non-payment of debts due to the deceased. This last complaint is sometimes shewn by the deceased in a more cogent way than by mere words; for, on coming opposite to the door of a negro debtor, the coffin makes a full stop, and no persuasion or strength can induce the deceased to go forward peaceably to his grave, till the money is paid, so that the unhappy debtor has no alternative but to comply with this demand, or have his creditor palmed upon him, as a lodger, for sometime. Sometimes, however, the deceased is a little unconscionable, by claiming a fictitious debt. In short, the superstitious practice is often made subservient to fraudulent extortion. A negro, who was to be interred in one of the towns, had, it was pretended by some of his friends, a claim upon another negro for a sum of money. The latter denied any such claim; and, accordingly, at the funeral of the deceased, the accustomed ceremonies took place opposite to the door of his supposed debtor; and this mummery was continued for hours, till the magistrates thought proper to interfere, and compelled the defunct to forego his claim, and proceed quietly on to his resting place."

The only relic of this practice discovered by the writer, was brought to his notice by a charge which was preferred against an old African slave, who was reported to have been guilty of offering a fowl at the grave of a deceased daughter, or near relative, for which she was expelled from the society. The conduct of this poor woman was evidently regarded as indicative of her being still a heathen in

heart and life, and therefore utterly unfit to be allowed to connect herself with those who had embraced the Gospel.

Though the congregations continued large, and seemed deeply attentive, and sometimes much affected, under the word, it was only a portion of the people who ventured to attend the services during the early part of the year, as everything was done to deter them from venturing near the mission chapels. In reviewing the year, the following circumstances and events were too important to be passed by, without remark, as they exhibit the moral and religious state of the several classes of the community at this period. Though the writer was allowed to go on with his work at Bath, he was excluded from the estates; and a proposal was made to the Custos to arrest and cast him into jail, at the time when Mr. Rowden was imprisoned, which will be noticed when giving an account of the Manchioneal station. On several of the estates, the thatched houses in which the slaves used to meet for prayer, were destroyed, to prevent them assembling as they had been accustomed; while everything was done to corrupt their morals, and reduce them to their former heathen state. They were compelled to attend their grounds and the markets on the Lord's Day, that they might have no time left for attending the public worship of God, so that many of the people got to the chapels in disguise, carrying with them their hoes, bills, and cutlasses, as if engaged in their ordinary work. Several of the clergy and missionaries petitioned the House of Assembly to abolish Sunday markets; but while eight honourable members appeared in favour of the prayer of the petition, twenty-four were against it. Concubinage was so general that, out of the whole population of the district, only a very few of the free people, whether white or brown, were married. So little evil appeared to be connected with what was called "the custom of the country," that the coloured females, who were living in keeping, regularly appeared in the congregation, as if perfectly virtuous. However, these victims to a destructive system felt that the pleasures of sin were only for a season. An affecting illustration of this was given about the middle of the year. The writer having been called to visit a coloured female who was dying of dropsy, after being tapped twenty-six times, on entering the room where she lay, she eagerly fixed her eyes upon him, seized his hand, and cried with feelings greatly excited, "O! Mr. S. do what you can for me." "Help me, I am a great sinner." She bewailed the life she had lived—she vowed to attend the means of grace, and seek the salvation of her soul, if her life should be spared; but the decree had gone forth, and her soul was required of her. Her funeral was attended by a great number of white men, every one of whom was living in "sin," as the negroes term it. These gentlemen were greatly incensed because no well-founded hope of a glorious resurrection to eternal life was expressed in reference to the deceased, during the reading of the burial service! One, in pre-

sence of the rest, demanded a reason for the omission. The reply was, that Wesleyan Missionaries, not being under the jurisdiction of the Established Church, were under no obligation to make an indiscriminate use of the burial service.

Often has the writer been amazed at the apparent calmness with which this class of persons have sat under the severest denunciations of the sin in which they were living. As parents trained their coloured daughters for the very purpose of disposing of them to the highest and best bidder, as soon as they came of age, it was of essential importance to aim at opening their eyes to the evils of concubinage. Stewart, in noticing this evil, observes, "Most of the females of colour think it more genteel and respectable to be the keep-mistress of a white man, if he is in opulent circumstances, and can indulge their taste for finery and parade, than to be united in wedlock with the most respectable individual of their own class. They view marriage, indeed, as an unnecessary and unnatural restraint." "These are the sentiments of nine-tenths of the females of colour in this island, and accordingly, at least, that proportion are in the situation of *housekeepers*, as they are here styled by the white men; while the males console themselves in the same way, either with one of their own colour, or with a sable companion."

It is evident that nothing less than the religion of the heart could rescue the victims of such a system. One of the members who had lived many years in this way, was anxious to preserve her daughter from it; but, after using every means in her power, she followed her mother's early example, telling her that, "if she had not wished her to live in sin, she should not have begotten her in sin." The writer having seen something of the nature and extent of the system, gave notice publicly from the pulpit, that any member of the Society, known to countenance their daughters in this sin, would be expelled from the Society. A short time afterwards, the daughter of one received the addresses of a very decent and industrious young man, of her own colour. The day for the marriage was fixed. He was on his way from Kingston, with some articles for the occasion; but ere he reached his home, a white man went to the parents, bargained with them, and carried off the expected bride as his *housekeeper*, exulting in his heartless immorality. The mother, who was a party to this wickedness, endeavoured to wash her hands of suspicion. She was told that as soon as she was discovered sharing the wages of her child's iniquity, she should be cut off from the Church. Sometime after, both the parents openly frequented the white man's home, and gave unqualified support to the proceedings of her daughter, which settled the affair of her church membership.

Sabbath desecration was another of the great evils which struck the mind of the writer during this year. The whites, with few exceptions, spent the sacred day either in their ordinary pursuits, reading newspapers or novels, writing letters, fishing in the rivers, shooting

in the woods, or in feasting, carousing, and unlimited debauchery, and sometimes in quarrels and duels; while the slaves were compelled to till their provision grounds, under the eye of a book-keeper, attend the market, wash clothes at the rivers, or, during crop, go on with the estate work; so that, though there might be a congregation on the Lord's Day of many hundreds, there were still many thousands living as if there were no Sabbath to be kept, or eternity to prepare for. In the month of June, the races were to be held at Bachelors' Hall, a little to the east of Bath. Great efforts were made to get the new ball-room ready for the occasion; and, in order to this, Sabbath, the 24th, was specially devoted to push forward the work. The congregation was unusually large at the chapel; and the quarterly love-feast, for the members, was held; but the conflict between Sabbath desecration and Sabbath sanctification, was as complete as it could be. From early dawn the air was rent with the sound of saws, hammers, and human voices; and as the workmen were putting up rails and steps outside, right opposite the chapel, and within a hundred feet of it, we were painfully annoyed, and hoped that there would be a cessation by the time the morning service commenced, but there was no intermission. The poor slaves driven by their task-masters were compelled to proceed; while, in other parts of the village, an unusual amount of market business was going forward. Though the village swarmed with whites, only five found their way to the Church. Having accomplished their object, a ball took place on the Tuesday evening, during which a terriffic thunder-storm occurred, with flooding rain, which continued most of the night; but, while the building was illuminated by the lightning, and shaken by the thunder, "the sound of the viol" continued. No interruption of the dance took place; for "they regarded not the work of the Lord, nor considered the operations of His hands."

The all but total absence of Schools for the population was another evil resulting from slavery. With the exception of a small School, in which a few coloured children—the offspring of the whites—were taught a few plain things, there was no provision for above twenty thousand souls within the district: hence the difficulty of exhibiting the truths of the Gospel in sufficient simplicity to be understood by untutored minds. Another source of many evils was the fear generated by slavery. The dread of punishment led to the sacrifice of judgment and conscience: suspicion, low-cunning, fraud and falsehood, were the legitimate results; yet, amidst the most varied and formidable moral evils, it was amazing to witness the influence of the Gospel, which became the power of God unto salvation to many. In looking at the Society towards the close of the year, there was good ground for encouragement. The people not only travelled far to attend the services, but earnestly listened to the sound of the truth; and many gave evidence that they received it in

the love of it. Sometimes they forded the rivers at the risk of their lives, rather than be absent from the house of God, when they had an opportunity of getting to it; and, in the hour of death, many gave evidence that they died in hope of a glorious resurrection. Among these one may be mentioned, the circumstances of whose death were somewhat singular:—David Milner, a slave belonging to Wheelersfield estate, fell asleep in Jesus on the 1st of August. About three weeks before he died, he attended Bath chapel in his usual state of health, and partook of the sacrament of the Lord's Supper. A few days afterwards, he was taken ill, and believed that his sickness would be unto death. Deeply impressed that his 'work in this world was done,' he earnestly prayed that, ere he died, God would permit him to pay one visit more to the chapel. On the 29th of July, he was so far restored as to be able to travel to Bath, and attend the service, where he listened to a sermon on 1 Tim. iv. 8. David heard as a dying man, being under the full impression that he should no more worship with the people of God on earth; his soul was greatly refreshed during the service, as he assured some of his friends. On leaving the chapel, he proceeded to the house of Charles Christie, his leader, whom he met along with many of his Christian brethren. On rising to speak, he looked around him, and said in a solemn tone, 'Dis day me hab come fo take farewell of me leader, an me class broders.' Then turning to his leader, he said, 'Leader, me tank you fo all de good advice you gib me; me feel happy fo see you once mo, an hope hereafter fo meet you in heben, wid all me class broders, where we shall part no mo fo eber. Me now bid you all farewell, till we meet in de last day, when me Saviour shall receive we all to him ownself; me shake hands wid you all, an once mo say farewell.' He then shook hands with each, and went away. On his way home, he called at Suffolk Park Estate; saw his friends, and bade them farewell. He then proceeded to his family burying place, where he spent sometime in serious meditation and conversation about those who were buried there. Next day he called his children and friends around him; spoke seriously and pointedly to each about the salvation of their souls, and distributed to each a portion of his little property. Except himself, no one had any expectation that his death was near at hand. However, the day following, he was suddenly seized with sickness; and, in twenty-four hours, entered into the joy of his Lord. Though a slave and uneducated, he shewed a degree of intelligence somewhat unusual. As a member of the Society, he was consistent, sober, and attentive to the means of grace; and the manner in which he met the last enemy, shewed that he was partaker of the hope, that 'when Christ shall appear, he shall appear together with him in glory.'

In July, 1833, there was a pleasing instance of the recovery of a backslider which occurred. She was a coloured young woman, who, some years previously, had so far shewn a concern about her salvation,

that she met in a class, and promised to become a consistent member; but being under the power of a vicious overseer, she was seduced and compelled to live with him as his concubine, or suffer from his cruelty. The convictions of sin she had experienced never left her. She felt miserable and restless to escape from her course of life; but her companion would not listen to her proposal. She then made known the state of her mind to a white gentleman, who observed that his own case was similar to her's; but when he might return to God, as she was about to do, he did not know. Highly approving of her determination, he sent a boy and two horses to enable her to return to her family; after which she found her way to Bath chapel, where she used to meet in class. She acknowledged that, from the time she left the means of grace, she had not known what happiness was. Her deportment indicated genuine repentance. The quarterly love-feast, which was held previous to the termination of the writer's appointment to this station, was one of the most delightful and spiritual he had witnessed; the spirit and language of those who spoke, indicated the enlightening and purifying power of the Gospel. On leaving with his family early in January, 1833, the people gave expression of their sorrow at parting, in a way truly affecting. At day-break, many of the leaders and members came to assist in preparing us for our journey, sorrowing at the possibility that we should meet no more on earth. At this period there were eleven hundred and three members, of whom only fifty-three were free persons.

Mr. Bleby succeeded the writer at this station; but, for a considerable time, he suffered severely from fever, which prevented him from prosecuting his missionary work as he desired. Still the congregations continued good; and when the great change in the civil condition of the slaves took place, the chapel was found to be incapable of admitting one-fourth of those who flocked to hear the word of God. The spiritual state of the members was encouraging, and their attendance on the means of grace regular. Considering the circumstances of the people, their state was far better than could reasonably have been expected. The state of Mr. Bleby's health rendered his removal necessary at the end of the year; and Mr. Ritchie, who succeeded him, having not only suffered in the same way, but also lost his wife by death, left the station early in 1836, on which Mr. S. Simmons was appointed. By this time the chapel was falling into such a state of dilapidation, as called for immediate attention. Even when the writer was at Bath, the roofs of both house and chapel were so decayed, that, during the season rains, the water poured in streams; so that, in the house especially, it was necessary to place every available utensil to catch it, as it poured into the several apartments; while umbrellas were employed to keep the inmates dry, even while in bed. This was remedied before the writer left the station, and Mr. S. succeeded in getting the chapel put in order; but the want of one sufficiently large was felt more and more. The

spiritual state of the Society, as set forth in a letter by Mr. Simmons, was highly encouraging. He observed,—"We may be allowed to judge of the reality of our improvement by evidences; and if we can tell you of souls going triumphantly to heaven—of our people clearly and distinctly assuring us of their acceptance with God—of backsliders returning to the Lord—and of sinners 'inquiring the way to Zion with their faces thitherward,' you will rejoice and believe that 'the Lord of Hosts is with us, the God of Jacob is our refuge.' Such is the state of the case. I have visited the abodes of the dying, and witnessed with what holy confidence they have testified that Jesus is the Saviour of sinners. At our love-feasts, I have heard the poor negroes speak of the interest they feel in the all-sufficiency of the atonement, till my eyes have been suffused with tears, and my heart melted. I have seen the contrite sinner grieved at having grieved his God, and beheld the prodigal return to his offended Father."

Mr. Edney, who succeeded Mr. Simmons, had great encouragement to labour for the salvation of souls. It fell to his lot to witness the deliverance of the people from civil bondage, which placed them in circumstances to keep the Sabbath holy, and attend all the means of grace. The conduct of the people gave him great satisfaction. On every property where fair wages had been offered, they fulfilled their engagements faithfully; and it was only where injustice was indulged in by the overseers of estates, that any misunderstanding took place. At Rocky Point, where ground had been purchased and a station formed, a day-school was established, which promised to become a blessing to the people. In September, 1838, Mr. E. wrote—"In every department of our work in this important and interesting circuit, we have cheering prospects. Our preaching house at each place has become too small; and the Lord is bearing testimony to the word of his grace. At our last quarterly meeting, we had a net increase of seventy-eight members, besides about seventy that remained on trial; and our finances are so much improved, that all our expense will be met without any help from the Committee."

A serious loss was sustained at Bath by the death of Mr. Rogers, who had settled as Superintendent of one of the Schools of the Mico Charity. This excellent man was full of pious zeal and energy, which led him to remove with his family from London to Jamaica, in order to promote the best interests of the negro. He laboured hard in the erection and establishment of a large day-school, and in aiding Mr. Edney on the Lord's Day; but, alas! he was cut off by fever, just when his efforts were producing delightful fruits, and, to add to this loss, Mrs. Edney died on the 26th of the following May.

Mr. Rowden, who followed Mr. Edney in the circuit, succeeded in erecting the handsome chapel, a view of which (with the old premises to the right) is prefixed to this account. It is a frame building, on

stone pillars, with a portico, and a flight of stone steps in front. It measures seventy-six feet by fifty-six, and has a vestry behind sixteen feet square; the materials and workmanship are superior; the expense was borne by the members and friends, and amounted to about £2500. It is an ornament to the village; the interior is respectable and commodious. When the writer visited it in March, 1843, the contrast between what he witnessed, and the appearance of the old chapel, about a eleven years before, was striking, while the very few faces he could recognize, reminded him that we were all strangers and sojourners on earth. The whole aspect of this country was changed; numerous villages were rising up, where he had been accustomed to see nothing besides luxuriant vegetation or fallow land. Mr. Atkins, along with Mr. Williams, were labouring with great success here, and throughout the circuit, which included Manchioneal and Rock Point. At Bath, there was 1500 members, and in the circuit, 2917, with three day, and three Sabbath schools, having three salaried, and eight gratuitous teachers. The day scholars were 412, besides those of the Sabbath schools.

On account of the increase of preaching places throughout the circuit, Mr. Atkins removed from Bath to Barking Lodge, in the neighbourhood of Rocky Point, in order to reach them the more easily, there being eight places, besides three chapels, to supply with preaching, and nearly 3500 hearers who regularly attended the public services. The removal of the missionary from Bath operated against its prosperity, while other places were benefited by the change; besides which, few of the missionaries have ever been able to preserve their health in Bath, on account of its extreme heat and moisture, which generate malaria, and produce a fever peculiar to the locality. In 1845, Bath and Port Morant were united. The year after, Port Morant stood alone, and Bath was again joined to Manchioneal, with six chapels, six other preaching places, and only one missionary, and an assistant missionary, to supply them! The following year, the report of the state of the people of Bath was discouraging. Some of them appeared to be strangers to the Divine life; yet there were others who lived in the fear of God, walked in the comfort of the Holy Ghost, and adorned their Christian profession, by a walk and conversation becoming the Gospel. At Airy Castle, not far from Bath, a small society which had been formed was much injured by the influence of a revival of Obeahism, through some native Africans, who, along with some Hill Coolies from the East Indies, had been located on the estates around them, whose superstition, sensuality, and moral degradation, spread like a pestilence wherever they were.

P. Sommel Delt. Keith & Gibb Lithrs

MANCHIONEAL CHAPEL.

CHAPTER XVIII.

MANCHIONEAL AND PORT MORANT.

Situation and appearance of Manchioneal—Mr Bradnack begins a Mission—Messrs. Underhill and Horne—Messrs. Johnstone and Duncan—A Chapel Built—Progress—Mr. Rowden Imprisoned—Persecution of Mr. Barr—Advancement of the Station under Messrs. Gregory, Rowden, Atkins, and Williams—Port Morant—Origin of the Circuit—A Society Formed at Rocky Point—A Society Formed at Port Morant by Mr. Atkins—A Chapel Erected—Rapid Extension of the Mission—Port Morant made the head of the Circuit—Prosperity of the Societies.

MANCHIONEAL Bay is sixteen miles N.E. from Bath. In travelling from the latter, on the right, lies the vale of Plantain Garden River, with its magnificent estates, an extensive and delightful view of which is presented from Quahill, where the road ascends to a considerable height, overlooking both land and sea. From this, Morant Point, the most eastern extremity of the island, and Holland Bay, into which the river flows, are seen to advantage; while the beautiful sea, bounded by the horizon, forms the background. After this, the road turns northward, having on the right hand the sea, and on the left the east end of the mountain chain, which stretches through the centre of the island. The village has nothing particularly striking about it; the position seen from a part of the road overlooking Muir-Town estate, and the river which flows through it, are the most interesting. The houses and stores are not numerous, nor is the population large; while the harbour is small and difficult of access, being crowded with rocks, and open to the trade wind and current of the sea, which sweeps westward, and passes down the Gulf of Florida. The adjacent coast is exceedingly rocky, and destitute of shelter for vessels.

Previously to the early part of 1806, when Mr. Bradnack visited this place, some unsuccessful attempts had been made to introduce the Gospel among the people, who were left entirely destitute of religious means, no church being nearer than Port Antonio or Morant Bay; the one twenty-two, and the other thirty miles distant. Mr. B. preached to a congregation of about fifty, who seemed to be utterly unconcerned about salvation, excepting six who appeared desirous of "fleeing from the wrath to come," and these he formed into a society, but without the prospect of being able to give such attention as they required. Persecution kept the missionaries away for several years, and ere any of them could reach the place, Mr. William Moodie, son of one of the Kingston leaders, settled there as a schoolmaster, and

laboured for the spiritual good of the people, by reading the Church service, and meeting the people in a class, in which he was aided by one Robert Jones, also a coloured man, but a slave, who hired himself from his owner, in order to command time for doing good, and providing for his family. Both these were seals of Mr. Bradnack's ministry, and were made a great blessing to the people at the Bay.

Early in 1819, Mr Underhill arrived, and found several anxious to listen to the sound of the Gospel, which had not been proclaimed by any missionary for many years at Manchioneal. By the end of April, Kendal Castle house, having been hired, was opened for public worship by Mr. U., after having undergone some needful repairs. The congregation was crowded, and very attentive, as it also was a week after, when Mr. Horne preached twice, and met the classes, which gave him great satisfaction, though he remarked — "Our enemies hate us with a bitter hatred." The following year, Mr. Underhill's health failing, and Mr. Hartley being cut off by fever, Mr. Ratcliffe was enabled to visit Manchioneal, by getting assistance at Morant Bay from the brethren stationed in Kingston. Mr. R. bore pleasing testimony to the success of Mr. Underhill's labours. The congregations were large, and anxious to hear "words whereby they might be saved." This was the case not only with the slaves belonging to the neighbouring estates, but also with the free people of colour residing at the Bay, who were much alive to the things which belonged to their peace.

In 1821, Messrs. Johnstone and Duncan were encouraged by the increasing prosperity of the station. The house, which had been rented, was found far too small, so that large numbers crowded around it, to shelter whom an awning was put up, but still many continued to be exposed to the flooding rains and scorching sun, while listening to the glorious Gospel. To obviate this inconvenience, a very eligible piece of ground, on which to erect a chapel, was given by two of the members, Miss Agnes Grier and Miss Esther Burke; and as there were no available funds to enable them to proceed with the building, Mr. Johnstone found a tradesman, who kindly offered to do the greater part of the work, and to be paid for when convenient; on which the foundation-stone was laid in August, to the great joy of the people. However, the death of Messrs. Johnstone and Underhill, and also of Robert Jones, the leader, prevented the execution of the work at the time expected; still it was ready to receive the congregation by the month of March, when Mr. Shipman preached the first sermon to a congregation, not half of whom could get within the building. The collection amounted to £84 currency.

From the view of this place of worship prefixed to this chapter, it will be seen that the site is elevated, and commands a view of the harbour, and a considerable portion of the neighbouring country, with the commencement of a blue mountain ridge in the background. Three sides of the chapel walls were of brick, and one boarded, in

order to render an enlargement easy and economical. It measured forty feet square, but has been extended twenty feet backwards, making it forty by sixty, besides which a tower, with a bell, has been added to the front, which gives it a respectable appearance. It accommodates a very large congregation. Towards the end of the following year, Mr. Duncan wrote—That he was more than ever impressed with the importance of the station, though he confessed that the erection of the chapel had placed them in financial difficulty. The members now amounted to 540, among whom there were several free young men of colour, who promised to become useful members of the society, as leaders, and stewards, as some of them had received a respectable education, and their conduct was becoming the Gospel. As to the estates' negroes, their habits were greatly improved. Thieving, which used to be very general among them, had disappeared; while their deportment in the house of God was exemplary, and the knowledge of Divine things possessed by some was surprising. Even the prejudices of the planters began to give way, and several attended the chapel.

A little more than a year after the chapel was opened, an effort was made to erect a chapel of Ease to the parish church, at Manchioneal. Both clergymen, Messrs. Stainsby and Trew, were men of evangelical principles, and full of zeal for the spiritual welfare of the people. At the end of the year, the report of the brethren was that, at Manchioneal, the chapel had already become much too small for the congregations, and the prospect of greater prosperity was most encouraging. In 1824, notwithstanding the non-residence of a missionary, the congregations continued very large and respectable, and the prospect was better than ever at Bath, where the missionary was located. However, as there was a most friendly understanding between Mr. Duncan and the excellent Curate of the Established Church, who by this time had two chapels to attend to, they arranged that when the one was away from Manchioneal, the other should be there, that the people might enjoy service every Lord's Day, by which they were not only instructed in the grand truths of the Gospel, but kept from contracting a spirit of sectarian bigotry. Yet the want of a missionary, where there were such congregations and so many members requiring attention, operated greatly against that amount of prosperity that would have been secured by the constant presence of a pastor on the spot. In 1827, a Sabbath School was established, which promised to do well, as both teachers and scholars were regular in their attendance. Two years after this, Manchioneal was united to Port Antonio circuit, when several conversions were reported, some backsliders recovered, and, on some of the estates, prayer meetings revived, where they had been given up.

Early in 1832, Mr. Rowden was stationed as the resident missionary; but the insurrection interfered with his labours, as its influence was so felt or feared at Manchioneal, that the magistrates

applied to the governor for a company of the regular troops, not deeming the local militia sufficient to preserve order in the district. On the arrival of the soldiers from Port Antonio, on Sabbath the 12th of August, the magistrates, who had applied for them, discovered that they had not provided a lodging for the officer who commanded the party; not that this essential provision had been quite forgotten: for, some weeks previously, the Custos of Portland, along with two gentlemen, called at Mr. Rowden's residence, during his absence from home, and having examined it outside and in, without notice or leave asked or offered, observed—"O, this house will do well for the officer!" As the officer was married, no time was lost in endeavouring to secure a proper lodging. So that, on the Monday, James M'William, Esq., one of the magistrates, accompanied by the officer, called at Mr. Rowden's residence; and, on entering, with some trepidation, said to Mr. R.—"Sir, I am taking a great liberty in coming into your house; but it has been hinted to me that this house would do for the officer." To which Mr. Rowden replied—"Indeed, sir, I have rented this house, and I have no intention to leave it." On which the magistrate said—"Do you not preach in the adjoining chapel?" He was answered in the affirmative, which led to the inquiry—"Have you got a license, sir, to preach in this parish?" Mr. R. replied—"At a proper time and place I will show you my authority for preaching; but my preaching has nothing to do with the house." On which his worship took his leave, saying—"I will call on you in the course of the day." During this singular dialogue, the officer behaved with the good breeding characteristic of a British officer, and was evidently ashamed of his companion, which led Mr. Rowden to say, that, had he been single, he would have been happy to accommodate him; but as his house consisted only of a hall, pantry, and one bed-room, it was out of his power. At two o'clock, the above-mentioned magistrate called again, bringing with him another magistrate, W. H. Speed, Esq., and desired Mr. R. to shew them his credentials, on the authority of which he exercised his ministry. On examining them, they pronounced them to be insufficient, as there was a law of the island which required dissenting ministers to take out a license in each parish before attempting to preach. Mr. R. observed, that he was not aware of the existence of any such law; but that he was willing to take and subscribe the oaths, whenever called on to do so by any Justice of the Peace; and from a conviction of duty, and acting according to law, he felt bound to proceed in the discharge of his duty. On which their worships observed, with undue warmth, that should he preach again they would take legal steps. On reaching the Bay, their worships declared that "if he did not give up the house, he should not be allowed to preach." Accordingly, on the Thursday following, they prepared a warrant, and swore in a special constable to execute it at sight; at which time Mr. Rowden was at Morant Bay, attending a special meeting of

the missionaries; but, having returned the day after, he was again waited on by Mr. Speed, the officer, and J. N. Scott, Esq., who proposed that Mr. R. should remove to another house, and that they would be responsible for any difference of rent; which proposal was respectfully declined by Mr. Rowden. On which Mr. Speed said—"This is another link to the long chain which dissenting preachers have been putting together to thwart the designs of the magistrates, and bring them into trouble. I suppose, sir, that you consider your society of greater importance than stationing the military here; you were never invited to this place by the magistrates, and you do not belong to the Established Church." Mr. Rowden here interrupted his worship, saying, "Sir, I respect you as a magistrate; but you must remember that you are in my house, and I shall not allow you to talk in this way here. I have heard the declaration made by one of your worships at the Bay the other day." His worship observed—"I knew that you would take hold of that;" and as they left the house, he was overheard saying, "Let him preach, and he will see what we will do."

Soon after they were gone, the constable appeared with his warrant, and took Mr. R. before James M'William, Esq., "who expressed regret that Mr. R. should have had the trouble to come to his house, *as it was not intended that the warrant should be executed*, unless Mr. R. preached!"

A fresh warrant was issued on the 18th, by J. N. Scott, H. W. Speed, and J. M'William, Esqs., to be executed in the event of his preaching! Thursday evening, the 23d, being the time for the regular week evening service, Messrs. Kerr and Barr called at Bath, on their way to Manchioneal, to see Mr. R. After resting a while, the writer accompanied them, and attended the service in the evening, when Mr. Rowden preached; after which the constable served his warrant, and took him before Mr. M'William, who signed his commitment. On the following day, we returned to Bath; and, on Saturday morning, they went forward to Morant Bay, where Mr. R. was shut up in jail! As the cell in which he was confined was very damp, he caught a severe cold the first night, which brought on a violent attack of fever, which rendered it necessary that he should be removed to the mission house on Monday, after giving bail, himself £100, and Mr. Barr £50, for his appearance at the following Quarter Sessions. The fever assumed an alarming aspect; little hope was entertained of his recovery; but at length it so far abated as to admit of his being removed to Kingston. His medical attendant, Dr. Cook, strongly urged his removal from the West Indies. At this time, Mr. Barr was so ill of the fever that his life was despaired of. On the 13th of September, the writer drove Mr. R. to Kingston, when the fever returned, and again threatened his life. His continued sickness kept him from appearing at the Court of Quarter Sessions; a certificate to that effect having been given in. Mr. R. was informed

that, by the Attorney-General, his case was removed to the Assize Court, to be held in Kingston, in the month of January following, when he was to be tried for the high crime of preaching without a *parish license*, and for which he had already been imprisoned like a felon!

In 1833, Mr. Barr, who had been stationed at Morant Bay the year before, succeeded Mr. Rowden at Manchioneal; but, instead of being allowed quietly to pursue his labours as a christian missionary, he was subjected to the treatment which so nearly proved fatal to his predecessor. The following account of the conduct of the magistrates, furnished by one of the members of the Society, who was present and saw and heard the whole, was inserted in one of the island papers:—"On Monday the 18th ult., (February), H. W. Speed and J. M'William, Esq. magistrates, called upon the Rev. Mr. Barr, Wesleyan missionary, at his own house in Manchioneal, to dispute his right to preach in this parish, although he has preached in it for nearly two years, without any magistrate condescending to trouble him.

"They stated, without any attempt to prove the correctness of their assertion, that he was acting illegally, and advised him to desist from preaching, till he was authorised by the magistrates of the parish to do so; but said that, if he would not, they *must and would do their duty*. Mr. B. replied, that, if their advice did not interfere with his duty, he would gladly follow it; but as they had said nothing to convince him of the illegality and impropriety of his conduct—as he knew that his preaching was calculated to do good and not harm, and no one could prove the contrary—as he had already taken and subscribed to the oaths of supremacy and allegiance, and was ready to produce authentic documents to substantiate his assertion—and as he was willing to take the oaths whenever tendered by any magistrate, or bench of magistrates, or at any Court of Quarter Sessions, and was ready to give bail for his own appearance at the ensuing Session, if required to do so—he would not, he could not, as a conscientious man, compromise his feelings, or relinquish the important duties connected with his office, merely to meet the views, or gratify the prejudices of men. He further stated, that he had consulted a senior magistrate in the parish, relative to the necessity or propriety of his applying to a Court of Quarter Sessions, who intimated that, although it was well to submit to the magistrates as far as he could consistently with his duty, yet no magistrate in the parish could ever oppose or trouble him, and that probably his application might lead to an unpleasant discussion, particularly as it was merely a matter of opinion whether he ought to apply or not, &c.

"On Tuesday, the 26th ult., Mr. Barr was summoned to appear before Messrs. H. W. Speed and J. M'William, to answer to the charge of 'preaching in the Wesleyan chapel in this place, without a

license from the Quarter Sessions of the parish, and *contrary to law,'* and on the affidavit of the Constable, Mr. Blake, stood convicted of the charge. The magistrate then informed him that, as he had acted contrary to law, it was their duty to proceed against him, but wished to know if he was willing to enter into recognizance, in order to prevent imprisonment.

" Mr. Barr said that he was prepared to do so; but they said, 'You must give bail, not only to appear at the Quarter Sessions, *but also to desist from preaching till then;* and no other bail can be accepted.' Mr. Barr thought that they had no right to require bail for his appearance to answer a charge of an *anticipated* violation of law, supposing his preaching were proved to be illegal; and stated that no friend of his would give such bail. He also said that, until his conduct had been proved to be illegal, he could not desist from duties, to the preformance of which he felt bound by the dictates of conscience and reason—by the precepts, injunctions, and examples of Scripture—and by the most recent statutes of Britain, relative to religious toleration. The magistrates then said—'As Mr. Barr refuses to give bail to desist from preaching in this parish, we must proceed to commit him to gaol.' Mr. Barr remarked that he had no wish to go to gaol for preaching the Gospel; but as they seemed to think that that was the only means of preventing his preaching, and were determined thus to act, they might do as they pleased. After deliberating a while, they thought it best to write out, and deliver to the constable, in Mr. B.'s presence, the following warrant, observing, 'We have considered it best to adopt the *most lenient measures* in your case; but if you preach again, you will be fined forty pounds; and for the third offence, will be sent to gaol.'

(COPY OF WARRANT.)

'To James Blake, Constable, Manchioneal.

'Whereas Daniel Barr, a dissenting minister, is this day convicted before us, Hugh William Speed and James M'William, Esqs., of having, on the twenty-fourth day of this present month, unlawfully preached to a congregation of free persons and slaves, for which offence we do hereby adjudge him to pay the sum of twenty pounds, current money: these are therefore to authorize and require you to receive the said sum of twenty pounds from the said Daniel Barr, for the use of our Lord the King.

'Given under our hands and seals, this twenty-sixth day of February, one thousand eight hundred and thirty-three.

(Signed) 'H. W. SPEED.
'JAMES M'WILLIAM.'

" Accordingly, on the Tuesday following, the Constable went to Mr. Barr's house to execute his warrant. He read it over to Mr.

Barr, and asked him if he intended to pay the fine, and being answered in the negative, he said, 'Then I must levy upon your goods.' But he first went to Mr. M'William to know if he was to proceed, and did not return till the following Saturday, on which day M'William called at his house to know if he had executed the warrant, and understanding that he had not, told him to go and mark, and take Mr. Barr's goods to the store, and after eight days to sell them. Blake replied, 'There is not furniture enough in Mr. Barr's house to pay the fine, and Mr. Barr has gone to Port Antonio to preach, and *taken his horse.*' M'William then ordered him to go to Port Antonio, and *take the horse from under him.* The Constable, however, went again to Mr. Barr's house; and although he had been previously informed that the furniture in the house was not the personal property of Mr. Barr, but belonged to the Society, and was in the charge of the Steward appointed by them, yet he marked, in the King's name, the tables, chairs, bedstead, mattresses, &c. &c., to the amount of nearly £30, according to his own valuation, though not half their worth.

"Having acquainted Mr. M'William with the proceedings, and that Mr. Rowden's horse and chaise were on the *chapel premises,* (though not on Mr. Barr's,) he was ordered by him to take away the horse, having already marked the chaise, although he had already marked goods to the amount of nearly £10 more than the amount of the fine. Mr. Rowden, however, remonstrated with Mr. Blake, and told him that he would not allow him to take his horse, as it was not on Mr. Barr's premises, and he was not responsible for the payment of Mr. Barr's fine. The Constable, notwithstanding, had the audacity to persist in taking the horse, but was prevented by superior strength.

"Where, or when, or in what manner the furniture will be disposed of, and how the infatuated magistrates and obstinate constable intend to proceed, we know not; but I intend, when the matter is brought to a close, to acquaint the public through the medium of your useful paper.

"It is quite evident, Mr. Editor, that the most desperate measures are being adopted, and the most strenuous endeavours made, to defeat the objects of a benevolent public, and humane government at home, viz., the religious instruction and moral improvement of the slave population in this island; and that, too, by men in authority, but evidently blinded by colonial prejudices, hardened in their wickedness, and utterly destitute of principle, honour, and conscience; and knowingly and intentionally acting in defiance of his Majesty's gracious proclamation, the just and good intentions of his ministers, and the British parliament. Is it not high time that we should have a Chief Judge, who both properly understands, and will *seasonably and fearlessly perform his duty, with a promptitude and impartiality* that would maintain the dignity of the high office which he holds,

and which would coincide with the principles of British jurisprudence, and the just and acknowledged rights of British subjects?

"H. W. Speed and James M'William imprisoned the Rev. Mr. Rowden, because he disobliged them in refusing to give up his house to them, and would not desist from preaching in a parish in which he had laboured unmolested for several months; and his imprisonment nearly cost him his life. The same gentlemen imposed a fine of £20 on the Rev. Mr. Barr for preaching in the same parish, although he had preached in it for nearly two years, and never did so but in regularly licensed chapels; and, on the false pretence of levying for the payment of a penalty of £20, endeavoured to take away goods, &c., to the amount of at least £30.

"And now, only let an observing and impartial public, whose minds are unbiased, whose views and principles are uninfluenced and uncorrupted by the evil example of the majority of the 'authorities' of this colony, and who are acquainted with the 'indisputable rights of British subjects' in any part of his Majesty's dominions, connect the circumstances and proceedings which mark the conduct of the above-named magistrates, and then ask, Is it possible that such conduct can pass unnoticed and unpunished? Reason and justice reply, No; the justly excited feelings of injured thousands repeat, No; the united energies and unanimous voices of a liberally constituted, a liberal-minded Parliament, re-echo, No; and the retributive justice and interposing Providence of heaven resound, No; for 'who hath hardened himself against God and hath prospered.'"

The furniture thus taken away was sold by public auction. Mr. Barr memorialized the Governor, the Earl of Mulgrave, on this official persecution, who, after a full investigation of the proceedings, dismissed the above-named magistrates from their office. But what became of the money realised by the sale, the writer has never been able to find out. Thus was a missionary, with his wife and family, left without an article of furniture, in a house which, at the best, was but a poor affair.

When the missionaries were thus treated, what could their people look for, especially the poor slaves, who were at the mercy of the persecutors? No wonder that, for a considerable time, the means of grace were but thinly attended. Towards the end of the year, Mr. Rowden's health was again in such a state as rendered it absolutely necessary for him to leave the island, and take a sea voyage. For a while he sojourned in the United States of America. As his removal left Port Antonio without a missionary, Mr. Barr removed thither, and Manchioneal was left to be supplied by the writer, who was residing at Bath at the time.

As the power of the *Colonial Unionists* died away, under the vigorous measures of the Governor, the Society gradually recovered its former state. Mr. Bleby observed, that though in the early part of

the year, it was in a very low condition, the congregations improved in the course of the year; and the members of the society shewed increasing attention to the means of grace. He also mentioned the temporal difficulties they had to grapple with from poverty, arising from the want of a market for the sale of their surplus ground provisions, which used to be purchased, and taken by boats to Kingston. These having ceased to visit Manchioneal, the people were placed in worse circumstances than they ever had been.

In 1836, this station was again favoured with a resident missionary, Mr. Gregory being appointed to it, the society prospered under his care. During this and the following year, Bath and Manchioneal were united, and Rocky Point added to them, in order to meet the spiritual destitution of the people in that locality. Towards the end of 1837, the fever prevailed in the neighbourhood to a lamentable extent. The writer having engaged to assist at the annual missionary meeting, took with him his wife and two children, for a change of air. With difficulty he spoke for a short time at the meeting, as he was seized with fever; then his wife and the children; after which the magistrate who occupied the chair at the meeting; then Mr. Edney, who also addressed the meeting, were successively taken ill. For about three weeks we were unable to return to Port Antonio, and even then it was with extreme difficulty, one of the children being seized with convulsions on the road, and the writer again seized with fever, when within five miles of home. Prompt medical help, under Divine providence, saved both lives. From this time to the close of the year, the mortality was very great among both the white and coloured inhabitants. Mrs. Atkins was cut off at Morant Bay. Mr. Gregory was called upon to bury members of both Established and Baptist churches, while their ministers were laid aside with the fever. As the people were released from slavery the year following, the chapels throughout the circuit were found to be far too small for the crowds who attended them.

The labours of Messrs. Atkins and Davis were greatly blessed, both at Manchioneal and the other places in the circuit, during 1841 and 1842. The members increased to above seven hundred, many of whom gave encouragement to the missionaries, by their consistent walk and conversation. Mr. A. succeeded in getting the chapel enlarged and improved. When the writer paid his last visit to Manchioneal, towards the end of March, 1843, he was affectionately received by Mr. Williams and his excellent wife, with whom he spent a few hours; after which, accompanied by Mr. W., he pursued his journey to Port Antonio. The improved aspect of the chapel, and general state of the people, were highly interesting, as he called to mind the low state of this station ten years before, when he used to visit it from Bath.

PORT MORANT CHAPEL.

PORT MORANT.

From the accounts given of the stations at Morant Bay, Bath, and Manchioneal, it will be seen that no adequate provision had been made to meet the spiritual wants of thousands in the S.E. part of the island. Between Morant Bay and Manchioneal numerous estates, thickly peopled, were too far from these stations to feel their influence. Hence a wide field of usefulness offered itself all along the shore from Morant Bay eastward, into which the missionaries wished to enter, but found themselves too few in number, and the work of existing stations too onerous, to allow them to do anything effectual till within a comparatively recent date, when Mr. Atkins and his fellow-labourers succeeded in forming a new circuit, named Port Morant, in 1846.

The earliest attempt to carry the light of the Gospel into the district comprehended in this circuit, was made by Mr. Orton in 1829, when he visited Rocky Point, and formed a Society of 160 members, most of whom belonged to the Bath society, but through old age or infirmity were unable to travel so far. An agreement was made for a piece of ground on which to erect a chapel; but when the title was examined, it was found to be invalid. So the preaching was continued in the house of one of the friends; but the removal of Mr. Orton, and the sickness and death of Mr. Penman, which were followed by the insurrection at the close of 1831, prevented any further effort, till Mr. Simmons, in 1836, made a new attempt. He observed that about £20 had been contributed by the people towards the purchase of land, and the erection of a chapel, at Rocky Point; and as soon as sufficient funds should be raised, the design would be carried out. At this period there were nearly five hundred of the Bath members residing in the neighbourhood of Rocky Point, who had to encounter not only the weather, but bad roads and rivers which, during the rainy seasons, were exceedingly dangerous to ford.

The following year, Mr. Simmons was succeeded by Mr. Edney, who erected the proposed chapel at Rocky Point, and commenced the erection of a day-school. While Mr. E. and his fellow-labourer, Mr. Gregory, were working in that direction from Bath and Manchioneal, Mr. Atkins, who was stationed at Morant Bay, was extending his efforts eastward, to meet the thousands in the neighbourhood of Port Morant, who were several miles distant from either of these stations, though a goodly number were members of the society at Morant Bay. Early in 1838, Mr. Atkins formed a society at Port Morant, though the only place he had to shelter himself and the people during the public service, was a shed on the sea-beach, where from eight to ten hundred congregated to listen to the Gospel; but the proprietor of this humble covering, after a while, refused to allow the people to

meet under it, unless they would pay an exorbitant rent, which they could not comply with, so that they were shut out without having any other place to go to. Up to this period, the houses at Port Morant had been very few, and the population in the immediate locality thin, as it was regarded as nothing more than a convenient port for shipping the produce of the estates; but Alexander Barclay, Esq., having projected a township, several lots of land were purchased by the emancipated slaves and others, and the town began to rise, which led Mr. Atkins to purchase a site for a chapel. When the people were thus driven into the open air, they speedily put up a temporary chapel, with posts, bamboos, cocoa-nut leaves, and an old sail, which served them till they could be better accommodated.

Early in 1839, Mr. Whitehead was sent to assist Mr. Atkins in his important field of labour, which might have given full employment to double the number of missionaries. Arrangements having been made, the foundation-stone of the chapel was laid on the 29th of March, by Mr. Barclay, who was member of Assembly for the parish, and founder of the new town. On the 7th of July following, it was finished, when the opening services were conducted by the Rev. Edward Fraser; but it was soon found to be too small for the congregation, though it was forty-eight feet by twenty-six. The lithograph view of the building, accompanying this account, shews that it is elevated, and overlooks the harbour. The financial exertions of the people did them great credit. The trustees engaged to pay off, within four years, the debt which was left on the premises, amounting to £801.

While great spiritual destitution and moral degradation marked the condition of the people around, the state of the society continued to improve. In April, 1840, Mr. Whitehead wrote thus—"The present state of this society is encouraging; we have five hundred and six members, and seventeen leaders. It requires all the attention that can be bestowed upon it, being but a newly formed society; yet, I think, it comes under the designation adopted by the venerable founder of Methodism—'a company of men having the form, and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over each other in love, that they may help each other to work out their salvation.'"

Meanwhile, the day-school at Rocky Point was built, and put into successful operation under Mr. Cullen, the master, who soon had one hundred and thirty scholars under his care; while his presence and exertions in the neighbourhood, had a most favourable influence over many of the people. Still the want of a resident missionary was long felt to be a great hindrance to the spiritual prosperity of the society, though the congregations continued large, and the members of the society increased in number. In 1841, they amounted to six hundred and seventy; while at Port Morant there was an increase, and the leaders and members were going on in great peace and harmony.

In 1843, the mission was considerably enlarged. Some new places were visited, and the prospects were highly encouraging to the brethren; and about the middle of the following year, the work of chapel-building and enlarging engaged their attention. In May, Mr. Atkins wrote as follows—"We are, I am happy to report, making progress in our circuit. On Good-Friday we laid the foundation of a new chapel at Airy Castle. This place is situated about half-way between Bath and Port Morant, and it is a township of considerable extent, and continues rapidly to increase. We have secured two acres of the best land in the most centrical situation; and as it is thickly covered with cocoa-nut trees, we shall have an abundant supply of oil for our evening services there. We have upwards of a hundred members living close round the chapel; but they will continue to meet in class for the present at Bath or Port Morant, as we are not anxious to form the society until the chapel is finished. At Dalvey our new chapel, fifty feet by thirty, with a vestry seventeen feet square, was opened for divine service on Good-Friday, and, on Easter Sunday, the society was formed, which continues rapidly to increase. Every Lord's day the chapel and vestry are crowded to excess, and yet there are scores standing outside. This place is one of considerable importance, and will of itself very soon support a missionary. The society has been composed chiefly by a division of the Rocky Point society. Sixty or eighty, belonging to Bath, and from one to two hundred, have been reclaimed from the world and sin. It now consists of about five hundred members; and if we had but the means to set about an immediate enlargement of the chapel, it would, there is no doubt, greatly increase, as many are kept away from want of room. As to the society of our old members, I hope it is becoming more and more scriptural and solid. Our attendances on sacramental occasions are more numerous than they have been, which I regard as a good sign."

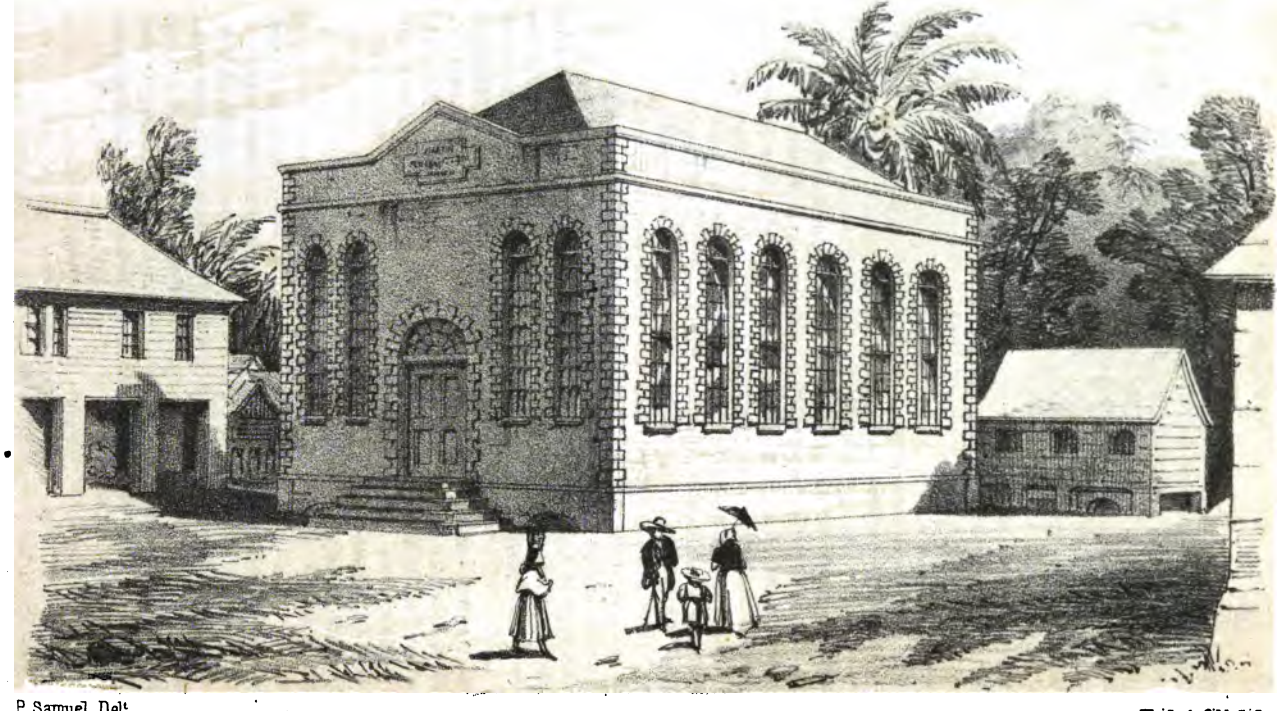
At this period, Bath and Port Morant were formed into a circuit, embracing thirteen preaching places, including five chapels, and nearly two thousand five hundred members, with two missionaries, and an assistant; and, in 1846, Port Morant appeared alone, as a distinct circuit, and Mr. Atkins as the resident missionary, having the societies at Port Morant, Rocky Point, and Dalvey, under his care. At the close of the year, he reported that, at Port Morant, the society had been preserved in peace, and that the congregation had greatly improved in the course of the year; so much so that members were kept away from want of room in the chapel, which rendered a large addition to the chapel absolutely necessary; while the applicants for pews were so numerous, that it was feared it would be impossible to meet the demand. It was observed that, although the people were comparatively poor, and were called to suffer many trials, and that too of a peculiar kind, yet they mostly continued to keep up their usual contributions towards the support of the Gospel. At

Rocky Point the people continued to grow in grace. During the year, there had been many "times of refreshing from the presence of the Lord;" and the people generally seemed more concerned for the full salvation of the Gospel. One of the oldest and best of the leaders had been struck with palsy while in the chapel, and some others had finished their course with joy. Others were raised up to take their place, and many young persons were inquiring what they must do to be saved. The fidelity and stability of the members at Dalvey afforded great encouragement. There had been a gradual advancement in the number of members, and in willingness to meet the expense of having the means of grace amongst them. The influence of the mission in the neighbourhood was becoming more extensive and beneficial. There were three chapels and four other preaching places, three day-school teachers, fourteen hundred and fourteen members, two Sabbath and three day-schools.

The following extract of a letter from Mr. Atkins shews the state of the people in this circuit in the early part of last year:—"During the year we have been visited with an unusual quantity of rain. The May seasons were so extraordinary as to produce frightful havoc in different parts of the island. This parish, perhaps, sustained the greatest injury; and the damage was estimated at several thousand pounds. Many of the members of our society fell in for their share; indeed, few families in the vicinity of this circuit escaped. Some had their houses, and others their provision-grounds, swept away; so that they were obliged to seek shelter amongst their more fortunate neighbours. In the latter part of the year, fever and ague were awfully prevalent; and the result of all this is, that the labouring-classes find themselves reduced to a state of poverty, altogether unlooked-for and unexpected.

"Our societies have suffered numerically from the removal of a large body of Africans, belonging to the West India corps, who had been residing in this locality, and were steady members of our society for the last three years. One hundred and seventy-three of our members are found on the list of removals and deaths, &c.; yet we are happily able to report only a deficiency of nine in the number of last year, and that is more than made up by the number on trial for church-membership.

"Our chapels continue to be well-filled on the Sabbath-day with attentive hearers; and the great Head of the church vouchsafes to us many tokens for good. We have seen among the young people a desire to flee from the wrath to come; and many who for years have been living in concubinage have been persuaded to get married, and are now steady and consistent members of our society."



P. Samuel Del.

Keith & Gibb Lith.

PORT ANTONIO CHAPEL.

CHAPTER XIX.

PORT ANTONIO AND MOUNT FLETCHER.

Description of Port Antonio—Captain Reece and Mr. Thaxter—Mr. Kerr forms a Society—Death of Mr. Ratcliffe—Mr. Edney—Death of Mr. Vowles—Mr. Greenwood erects a Chapel at Hope Bay—Persecution—Mr. Rowden—Mr. Crookes—Mr. Samuel—Success among Soldiers—Emigrants—Happy Deaths—Mr. Williams builds a Chapel—Death of Mr. and Mrs. Davies—Mount Fletcher—Situation—Mr. Harding erects a Chapel—Mr. Hornabrook.

Port Antonio is situated in the parish of Portland, and about eighty-two miles from Kingston. The parish is small, and one of the poorest in the island, from the comparatively limited portion of land it contains capable of being put under cultivation. It contained only about seven hundred and fifty slaves previously to the abolition of slavery, and between sixty-four and sixty-five thousand acres of land. The principal properties were Prospect, Sion Hill, Bog, Norwich, Shrewsbury, Snow Hill, Spring Garden, Seaman's Valley, Whydah, Hermitage, Red Hassell, Anchovy Valley, Boston, Cold Harbour, Hope, Golden Vale, Mount Pleasant, Castle Comfort, Fairfield, Fairy Hill, Burlington, Unity Valley, and Williamsfield. It is bounded on the north by the sea; on the south, by the loftiest ridges of the Blue Mountains; on the east, by the parish of St. Thomas in the East; and on the west, by the parish of St. George. The general aspect of the scenery is interesting and grand. Mr. Arnold, a medical gentleman, who resided many years in the parish, describes it thus—"In a picturesque point of view, no country on earth can surpass this little parish. Rock, wood, and water, the finest cultivation, and the most bewildering solitudes, smiling valleys, and mountains really awful, present themselves in one grand, variegated, and yet harmonious mass. The highest peak of the Blue Mountains is eight thousand feet above the sea; its outline is no less elegant than conspicuous; and, though cut by nature into ridges, precipices, immense hollows, and ravines, this mighty chaos is yet crowned with everlasting verdure, and is a forest nearly to its summit. If there be any deficiency in the component parts of the landscape, it is in the article of water, so far as the eye can desire it at least. The gigantic proportions of the mountains, and even the minor hills, take all dignity from most of the rivers, not one of which is at all navigable, in spite of the deluges of water which at times they discharge. The size and luxuriance also of the foliage screen a great many of the rivulets from observation, and, in not a few instances,

the temporary rivulets disappear for miles, and spring out again on reaching the sea-shore."

The soil is generally vegetable mould, mixed with some clay, reposing upon porous lime and chalk-stone. The first interspersed with fissures, the latter soft and more compact, and fit for building purposes. Along the coast, honey-comb rock abounds, on which it is dangerous to walk, as it is so pointed and sharp that it cuts through one's shoes like broken glass. The shore abounds with creeks, bays, and harbours; but Port Antonio is the chief one, or rather there are two, called the east and west harbour. The former is well defended, from north winds, by Navy Island, which contains about eighty acres of land.

The town of Port Antonio is in a very unhealthy situation, owing to the miasma which is perpetually generated in the morass around it. During the prevalence of westerly winds, towards the fall of the year, sickness becomes general. Most of the houses are but ill-calculated to defend the health of the inhabitants, on account of the impossibility of draining off the stagnant waters everywhere about them. However, there is a small elevated peninsula, called Upper Titchfield, between the harbours, at the north point of which the Fort and Barracks are erected, which is considered a healthy spot, as it is fully open to the sea breeze, and above the level of the malaria which poisons the air of the lower part of the town.

The officers' barracks run northward, and overlook the east harbour, with a verandah, both back and front; but the rooms are low, and by no means comfortable, especially for such a climate. The barracks for the men are about equal to any in the island, and the hospital is an excellent building. The former cost £9000, and the latter, £6000.

The Fort occupies the point, and commands the channel, to both harbours. The houses in Titchfield are few in number, and no one has any resemblance to another, either in size or form; and although there are streets laid out at right angles, they are overgrown with weeds and grass, and afford pasture for goats, horses, and donkeys; while hogs are allowed to range about at their pleasure. From the highest part of this locality, the appearance of the mountain scenery is as sublime as can be witnessed from any spot in the island. Often has the writer gazed with interest from his residence on a magnificent waterfall, near the summit of Blue Mountains, which appeared only when there was an unusual fall of rain on the ridge, where it rains during the greater part of the year, few days being without a shower.

In the vicinity of the town, there is a cavern of considerable magnitude, on the steep side of a chalk-stone hill, about a hundred feet above the level of the sea. As the path leading to it was overgrown with bushes, which required to be cut away, as the writer and his guide endeavoured to reach it, it may be conjectured that its

silence is not very frequently disturbed by visitors. On entering, by a fissure, and descending a short flight of steps, the visitor finds himself in a sort of vestibule, the roof of which is ornamented with a variety of stalactites; while the floor feels soft and elastic to the foot, as if treading on a thick bed of moss. This is occasioned by the floor being covered with bats' dung, several feet in depth. This apartment is partially lighted from the door-way; but on leaving this it is necessary to have a torch to proceed inwards, where there are several apartments of various sizes, curiously furnished, and adorned by manifold formations of the calcareous water, which is perpetually dropping from the roofs, and which look as if richly carved after the manner of Gothic architecture; while the stalagmites, which cover the floors, look like so many pillars, fonts, couches, and fancy articles of furniture, all of which sparkle with imposing lustre, as the explorer turns his torch in various directions. While he is prying, the poor bats keep actively on the wing, flying from one room to another, till their unwelcome visitors again leave them in possession of their dark, silent solitude.

The earliest efforts to introduce the light of the Gospel into this benighted part of the island, was made by sailors or soldiers, members of the Methodist Society, who were brought to Port Antonio by their professional engagements. Maintaining their christian character in the midst of the pollutions of heathenism, they used to distribute tracts, hold meetings for prayer, and do what they could to bring sinners to the Redeemer. Among these worthy men, Captain Reece, from the United States of America, was one of the most useful. While he was in port, he fearlessly preached Christ crucified, and laboured to do good to souls. He at length settled in the island, and carried on a coasting trade between Kingston and Port Antonio. About the year 1818, a Mr. William Thaxter, who resided at Port Antonio, hearing of the handful of pious souls, who met at Manchioneal, to take sweet counsel together, united himself with them; and early in the following year, with them he enjoyed the ministry of Messrs. Horne and Underhill, who visited Manchioneal from Morant Bay; but having to travel about twenty-two miles, Mr. T. was frequently prevented going thither; but to make the most of his circumstances, he welcomed such as were disposed to his house to join him in worshipping God, among whom he frequently numbered several devout soldiers and seamen; and, though no missionary had yet visited them, those who regularly met considered themselves as members of the Methodist Society. To meet the case of poor neglected children, Mr. T. opened a Sabbath School, and taught as many as came to him. In 1819, he got Messrs. Horne and Underhill to visit Port Antonio, in order to recognize this little company, and to take them under their pastoral care; but on applying to the magistrates for liberty to preach and form a society, they were refused and forbidden "to speak to the people that they might

be saved." This magisterial hostility continued for eight years, during which the little flock was deprived of the assistance of a missionary. At length, Mr. Thaxter died; and Mr. William Moodie, an excellent coloured young man, who had been his helper, removed to Manchioneal. However, on the 14th of August, 1826, Mr. Kerr, who was then stationed at Bath, accompanied by Mr. Moodie, and another of the brethren belonging to the Manchioneal society, visited Port Antonio. He called on Peter Anderson, Esq., one of the magistrates, and another gentleman, to whom he made known his intention of opening a mission. He was encouraged by the reception they gave him. In the evening, he lodged at the house of Mr. Thomas Brown, a coloured person, of excellent character, who had often heard Mr. Hamett, and other missionaries, preach, when he visited Kingston. As Mr. Kerr was advised not to attempt to preach till he was duly licensed, he read and expounded the rules of the Methodist Society to a goodly company. A fortnight after this visit, he returned, and found the people hungering and thirsting for the Word of life; and without the formalities of preaching, he quoted part of the service book of the Church of England, and, in a colloquial way, called their attention to the fundamental doctrines of the Gospel. At the Quarter Sessions he succeeded in obtaining a license. He then hired Mr. Brown's house, fitted it up for the reception of a congregation, and commenced evening preaching. It was not only crowded, but numbers thronged the steps, and outside wherever they could hear the voice of the preacher. By the close of the year, thirty-five were united as a society.

The station having been thus taken up, the chairman of the district, Mr. Ratcliffe, who had had so narrow an escape with his family at St. Ann's Bay, was appointed, early in 1827, as the first resident missionary. For several years Mr. R. had felt deeply anxious for the people in this part of the island, and had written to one of the leading magistrates to inform him of the wish of the Committee to appoint a missionary to the parish of Portland; but the other magistrates, as we have seen, were determined not to allow a missionary to settle within their bounds. However, a happy change had taken place; and he found favour in the sight of the magistrates and inhabitants generally, who were won by his christian spirit and consistent conduct as a minister of religion. By the month of May, he not only had a Society of ninety members under his care at Port Antonio, but one also begun at Hope Bay, ten miles westward, in the parish of St. George, whither he had been invited by Mr. Brown above-mentioned, who, with his family, lived there. He took down the names of seven persons as candidates for church-membership, and confided them to the care of Mr. Brown as their leader.

Mr. Ratcliffe felt the importance of getting a chapel built as early as possible; and, in order to secure this important object, he commenced soliciting subscriptions. Everything seemed to promise fair

for the success of the mission; but, alas! in the month of August, Mr. R. was seized with fever, which terminated fatally on the 16th. The Rev. G. Griffiths, who was acting as Curate to the Rector, Mr. Bunting, was with him when he died, and furnished an account of the death-bed scene of this devoted and successful missionary. When Mrs. Ratcliffe saw that the fever was assuming an alarming aspect, she sent for him. He wrote—"After I arrived at his house, he called Mrs. Ratcliffe from the other room, and requested me to engage in prayer without delay, as his sand was descending fast, which being complied with, he appeared more composed and easy. I remained in his room a considerable time alone, with the exception of a female servant. He gave the most comfortable and animating account of the state of his mind; he exhibited a noble example of the infinite value of the Gospel, of the solid peace, the firm hope, the joy unspeakable and full of glory, which it inspires. I asked him if there was anything I could do for him. His answer was, 'That having already made such arrangements of his temporal and spiritual affairs, he had nothing to do but to wait patiently the hour of his departure.' About half-past seven, a number of persons coming in, we retired into the hall, to lay his case before the Physician of Gilead. I believe our petition to the throne of grace was signed with the hearty amen of every individual present. His memory and sight now began to fail him together; yet the Lord was evidently supporting and consoling his servant with abundant vouchsafements of Divine grace. Never before did I witness such composure, resignation, fortitude, and heavenly-mindedness, as were manifested during the burning rage of the fever, which terminated in the death of this man of God. He declared that the light affliction he was then enduring, was working out for him a far more exceeding and eternal weight of glory, and that death had lost its sting. He exhorted all the by-standers to be also ready, and maintained, in the agonies of death, the truth of the Gospel which he had faithfully propagated in his life. When he felt the King of terrors rapidly undermining his tenement of clay, he exclaimed with uncommon energy, 'That death had laid hold on the vitals, life was drawing to a close, the world receding, and eternity bursting on his view:' 'but,' continued he, 'I feel under me a glorious foundation; not anything that I have done, all boasting on my part is for ever excluded in shame: O the blood, the blood, of his Son Jesus Christ, it cleanseth from all iniquity!' He was now sinking fast; but recovering a little, he broke out once more as in a foretaste of the world to come, and exclaimed, with growing confidence of soul, 'I know that my Redeemer liveth.' It was now twelve o'clock, and he spoke no more; but making signs for me to come near, he laid hold of my hand and pressed it very cordially, which he never loosened but with life itself; and at two o'clock, A.M., August the 16th, 1827, he fell asleep in Jesus, in full possession of the peace of God which passeth all understanding. His countenance

even after death had a most heavenly appearance." No invitation was sent to any one to accompany his remains to the grave; yet such was the influence his conduct had given him over the public mind, that a larger number attended his funeral than had ever been witnessed in the parish on similar occasions. Magistrates, merchants, planters, and others, joined the humble flock of which he had been the pastor, in expressing their sense of his worth as a Christian minister. Thus ended eleven years' useful toil of a missionary, whose talents, deep and exemplary piety, united with attractive manners, gave him favour in the sight of even his enemies, and tended greatly to advance the mission in several parts of the island.

The year after the death of Mr. Ratcliffe, Mr. Edney was appointed to the circuit; but from want of missionaries Manchioneal was united to Port Antonio, which, however, did not prevent him extending his labours as far westward as Buff Bay, which is twenty miles from Port Antonio. Here he found the people willing to hear the Gospel, and about sixteen were formed into a society. The population around was large, and in a state of great spiritual destitution. The number of free persons in the circuit who joined the society was considerable. The congregation at Port Antonio continued large. The members "walked in the fear of the Lord, and in the comfort of the Holy Ghost." At Hope Bay, a spiritual work of God was going on among the people who joined the society, while their numbers continued to increase, which made them anxious to have a chapel as early as possible, as the place where they assembled was too small.

In 1829, an attempt was made to establish a week-night service at St. Margaret's Bay, where the people were in a state of great darkness. Sabbath Schools also were established at Port Antonio, Hope Bay, and St. Margaret's Bay, in which there were above one hundred and seventy children, who were taught the simple elements of the Gospel. Some of the teachers were devoted to their work, others rather negligent.

While Mr. Edney was thus pursuing his course of missionary labour, his wife was taken from him by death, and his own health suffered severely, which rendered it necessary that he should be removed to another station.

On the removal of Mr. Edney, Mr. Vowles took his place, and laboured with great zeal to promote not only the spiritual interests of the people, but also the erection of the wished-for chapel at Port Antonio, till the month of August, when he was seized with fever, which, in seven days, numbered him with the dead. His death happened on the 16th, the same day on which his predecessor, Mr. Ratcliffe, had died, three years before him. He was in the twenty-fourth year of his age. It had been his happiness to have pious parents, whose instructions, examples, and prayers were answered by his conversion to God when he was fifteen years old. His talents were respectable, his disposition amiable, and the prospect of his be-

coming a very useful missionary satisfactory to his brethren and the people.

After the death of Mr. Vowles, Mr. Greenwood was appointed to the circuit, at which time, a piece of land having been given at Hope Bay by Mr. Harrison, and the contributions of the people augmented by a grant of the Committee, a chapel was erected, measuring fifty feet by twenty-five; about ten feet was cut off by a partition behind the pulpit, and formed into two apartments for the missionary's accommodation. It was a very slight frame building, raised about four feet on a stone foundation. It was opened for public worship on Christmas-day, 1838, just as the insurrection broke out, and being in a convenient situation, it was taken possession of, and used as a barracks by the military, during that alarming period.

The Colonial Unionists laid a plot to burn it down; but the vigilance of the friends of the mission defeated their vile purpose. During martial law the enemies of religion made several attempts to injure the mission. The poor negroes, who were put to death by courts martial in the market place, were buried in the sand under the chapel windows at Port Antonio, in order to annoy the congregation; and the magistrates put a large padlock on the chapel door, locked it up, and took away the key, to save it from being pulled down by the Unionists, as they said! The opposition became so strong that the labours of Messrs. Greenwood and Rowden were interrupted for some time. However, when his Majesty's pleasure, with regard to the proceedings of the Colonial Unionists, was proclaimed by the Governor, the tide of opposition gradually subsided. Mr. Thomas M'Morine, a respectable person of colour, assisted in wrenching off the padlock, and opening the door of the chapel for the admission of the people, who longed to enjoy the public services of religion. Conscious of having acted illegally, those who put it on quietly allowed the missionary to go on as usual; nor did any one put in a claim for the padlock! The services were further interrupted by the sickness of the resident missionary. The piety of most of the members was improved by the things they were called to suffer. At Hope Bay the Society was kept in peace, though much deprived of the presence of the missionary. The leaders were deeply pious, and the good work continued to advance. Though the little society at Buff Bay could be visited only once a month, and had no proper place in which to meet for holding public service, the members walked worthy of their profession.

In 1833, Mr. Rowden's health, which had been greatly injured by the fever he caught at Morant Bay jail, the year before, became so bad that he was compelled to leave the island for change of climate; on which Mr. Barr removed to Port Antonio, for the remainder of the year; while his place at Manchioneal was partially supplied by the writer, who resided at Bath, as has been noticed in the account of the former station. The two following years, Mr. Crookes laboured

in the circuit with much acceptance and success. His labours were blessed not only to the people resident at the several stations, but also to the soldiers stationed at Fort-George; some of whom were converted from the error of their ways through his ministry. At the close of 1834, when the civil change in the circumstances of the slave population began to take effect, he wrote—"At Port Antonio, God has blessed the ministry of the word, and the other ordinances, to the instruction and edification of his children, and to the conversion of sinners. A few backsliders have been restored to the church, and, we trust, to the Divine favour also. Several members and one leader have died in peace, and now enjoy the rest for which we labour. The congregations, which are serious and attentive, have improved since the memorable first of August. In the course of the year, we have admitted forty-five new members; and, after deducting the expulsions and deaths, we have a net increase of thirty members, making the total one hundred and fifty-one." With regard to Hope Bay, he observed—"We have here an interesting and promising people, most of whom have passed from death into life, and adorn the doctrine of God our Saviour. The leaders are united and zealously devoted to their important work. A few persons have been expelled; but more have been admitted. The congregations are good and attentive, and the blessing of God crowns his ordinances. Since the first of August, our prospects have become more cheering; and we look forward to days of glorious prosperity." The members amounted to one hundred and forty-three. Such was the state and prospects of the mission when the writer was appointed to it early in 1836.

The want of a chapel became more apparent every day, as the disposition of the people to flock to places of worship increased with the prospect of their being placed in circumstances favourable to Sabbath sanctification. At Port Antonio, the house in which the services were held was badly situated, small, and as shabby as any building in the town, while sixty pounds was annually paid for rent; yet it was always crowded with attentive hearers. Throughout the circuit the congregations continued large all the year; and the Word was made the power of God into salvation to many, some of whom were soldiers of the sixty-fourth regiment. The zeal and exemplary conduct of these men produced a happy effect on their comrades, in restraining them from excesses so common among military men in the West Indies. The writer had the pleasure of recommending some of them as suitable persons to be trained as teachers for the Schools of the Mico Charity. Their removal was felt by our people, as they had been useful in the Sabbath School, under the superintendence of Mr. Moody, as well as in the prayer-meetings, where their fervent addresses to the throne of grace were owned by the Hearer of prayer, in kindling the flame of devotion among the people. They had besides a prayer-meeting in the barracks, in order to induce their

comrades to join them; while they often retired for reading, prayer, and spiritual conversation, to the rocky recesses by the sea-side, where no mortal eye witnessed their devotions. The oldest inhabitants used to express their wonder at the good conduct of the men of this regiment, though, when they arrived in Port Antonio, there was not a serious man among them. In October, the commanding officer received a letter from Head Quarters, expressing the highest praise of the conduct of his men, on which he remarked—"That, during the thirty-one years he had been in his Majesty's service, he never had received so gratifying a letter." When they were removed to the neighbourhood of Kingston, in May, 1838, they felt much at parting with the religious friends they had been associated with. Several sent the writer letters, expressing their sorrow at the prospect of separation. One observed in his letter—"We expect shortly to remove from this station, and God only knows whether we shall ever meet again in this vale of tears; but if not, I hope we shall spend a glorious eternity together. I have reason to bless the Lord that ever I came to Port Antonio; for when I landed here, twelve months ago, I may say, with the Apostle, 'I was the chief of sinners'; but I bless the Lord that you were made the instrument in his hand in awakening my guilty conscience; for when I was invited to attend the preaching, I went with indifference and hardness of heart; but He who caused the waters to flow from the flinty rock, smote my hard and stubborn heart. While sitting under your impressive discourse, the Word came home as with a voice of thunder to my guilty soul. From that hour I was constrained to say, 'Lord save me or I perish.' I laboured long before I beheld the light of his countenance; but through reading the Scriptures, attending the means of grace, and the encouragement I received from the brethren, who were members of the Society, I joined a class, and cast myself, by God's assistance, fully upon the atoning blood of Christ; and now I am spared a monument of his saving power, and can truly say, that, though He was once angry, his anger is now turned away, and he comforts my poor soul. O that his grace may not be bestowed in vain; and, my dear sir, may you continue to find encouragement, may the Lord prosper his work in your hands, and give you many precious souls for your hire and seals to your ministry, that, at the morning of the resurrection, you may be enabled to say, 'Behold here am I, and the children thou hast given me.'

"J. S. (64TH REGT.)"

Another wrote—"At the end of 1836, I came to Port Antonio a most abandoned wretch, thinking of nothing but drinking and uttering the most blasphemous words against both myself and my comrades, without thinking I should have to give an account unto my heavenly Father for every idle word. In November, I was asked by a young man to go to the chapel. I went and returned quite unconcerned, and continued in my wretched condition until Feb.

12th, 1837 .The words of the text, in Isaiah iv. 6, 7, 'Seek ye the Lord while he may be found,' &c., came home with such force to my heart that, on leaving the chapel, I could not rest, knowing that should I be called away before morning, I should be cast into hell fire. I knew not what to do, and was afraid to tell any one. I then attended all the services and meetings, and joined a class in March; but still I felt no relief, till I was taken sick, and then I always felt pleased when you visited the hospital. I got better, then relapsed, and at this time, while searching the Scriptures, I found that Jesus Christ was the only Physician for the broken-hearted, and I was led to look to Him, as I expected every hour to be taken away. On recovering, I had a thousand temptations to return to sin as the dog to his vomit. After many a conflict, during which I was terrified both night and day, in March last, I was encouraged by Brother Randell to lay hold by faith on the blood of the Redeemer. I saw my sinfulness, and the sufficiency of his atonement; and while on my knees in prayer at the chapel, my soul received consolation, though I wept much, thinking that the Most High should have been abused by such a sinner. I bless the Almighty for the sweet hours I have sat under your ministry, receiving words of sweet consolation to my poor soul. I can say that, 'Wisdom's ways are ways of pleasantness, and all her paths are peace.' I cannot conceive how the great change came over me, and I feel uneasy when I cannot do something for the glory of my Redeemer. What I once hated, I now love, and what I once loved, I now hate. I bless God for the day I came to this place, and the day I joined the Wesleyan Society; and I pray that the Lord may own me in that day when he shall come to make up his jewels.

"J. P. (SOLDIER, 64TH REGT.)"

Several others wrote in a similar strain, shewing that many a wanderer in distant lands may be brought to salvation, through those who have been sent as ambassadors to the heathen. How many of these poor fellows has the writer visited when hastening into eternity under the burning fever!

The writer felt encouraged by the state of the little society at Hope Bay, at the head of which was the venerable Thomas Brown, like one of the primitive patriarchs, with his numerous family of children and grand-children around him. Though sinking under the weight of years, he was still a fine old man, tall, well-proportioned, and muscular; with a countenance indicative of peace with God, and good-will towards all men—"an Israelite indeed in whom there" was "no guile." His conduct, during his long life, had secured the respect of all who had known him of every class of the inhabitants; while his own family shewed him the greatest reverence and filial affection. Being ill in bed when the sacrament of the Lord's Supper was administered, in the month of June, the writer administered it to him afterwards privately. On receiving the emblems of the love of his

dying Redeemer, he clasped his withered hands, and looking upwards said, with much emotion—"O Lord, whenever thou are pleased to take me away, may I depart in peace with thee, and in harmony with all the world."

The visits of the writer to this locality were heightened in interest by the opportunities they gave him of intercourse with the Rev. Joseph Williams, one of the island Curates, whose residence was on the hill overlooking the Bay. Many sweet hours of Christian intercourse were enjoyed with this excellent person, who sincerely loved a pure Gospel, and all who loved God. His decided piety subjected him to many privations, and much annoyance from those who had no taste for real religion.

Among the various schemes adopted by the planters to supply the estates with labourers, after the abolition of slavery, was that of introducing emigrants from various parts of the world—the East Indies, Africa, Portugal, Germany, and Scotland—at an enormous expense to the country, and an awful sacrifice of health and life to the poor creatures, who were induced to come to Jamaica, in the hope of improving their fortunes. Hearing of a number of families from Scotland, who had recently been located at a township called Altamont, in a romantic vale beyond Moore Town, the Maroon settlement, above Port Antonio, the writer paid them a visit in March, 1837. The scenery around is sublime. The lofty rugged mountains present nature in her wildest luxuriance. The woody recesses of these apparently inaccessible heights are seldom penetrated, except by the fearless Maroon when in pursuit of the wild hog, or ring-tailed pigeon. The vale is traversed by a river, whose music is regulated by the mountain rains, which almost continually pour in this woody region, and sometimes in torrents, which threaten to flood the plains below. Though the climate is comparatively cool, it is very humid: the people say that it rains about three hundred days in the year! There were several cottages already erected, about twenty feet square, divided into about three apartments. Each family had one of these, with a piece of ground for a garden, besides a provision ground. On my arrival, one of the emigrants called four of the families into his cottage. Having sung, prayed, and expounded the twenty-third Psalm, they warmly expressed their gratitude for the visit, lamenting their isolation from any place of worship, especially as they had been assured, before leaving Scotland, that they were to have a minister and a schoolmaster provided for them and their children; but, alas! no church-going bell echoed through the silent vale where they were secluded. No sign of the Sabbath, with its holy and sacred associations, gladdened their eyes or ears, after six days' toil, in a far distant land! The Superintendent of these poor people was indignant when he heard of this visit, and endeavoured to prejudice the minds of the people, which was to be looked for, as he was the same magistrate who put the padlock on our chapel door at Port Antonio, during

martial law, in 1832. After a second visit, the writer ceased to go. In a short time these families all perished through fever, disappointment, and neglect. Some were drowned in the river; and the whole affair ended in a miserable tragedy, as was the case with the emigrants in all parts of the island.

In the month of August, two of the members of Hope Bay Society died. One, a son of old Mr. Brown. He was named after his father, and was also a leader. Being in the act of repairing a mill-wheel on one of the estates, he heard a man cry for help, and as he made an attempt to save him, a large wheel turned round and set others in motion, between which he was instantly caught, and had the lower jaw-bone broken into three pieces, the teeth driven out, and the left hand and arm crushed to atoms. On visiting him, the writer could not recognise him, he was so disfigured; the face and throat were swollen, and the left arm amputated. On seeing the writer, his eyes kindled, and he attempted to move to salute him, as he was wont. With his remaining hand he seized one of his, pressed it first to his heart, then to his lips, and shook his head, with a look that eloquently told his sufferings and expectation of death. Having read a portion of Scripture and prayed with him, the writer asked if Jesus was precious to him. On which he motioned for a slate. Several of his friends held him up in bed, while he attempted to write. He began —"I feel I cannot move my tongue. Jesus has done great things, if I could only gasp his name, he would do greater." Here he sank exhausted; yet, till the writer left the room, he struggled to shew the happiness this visit gave him. On the 15th, his mangled frame was laid in the grave, amidst a large number of affectionate friends and relatives, who lamented the unexpected removal of one whose gentle piety endeared him to them.

The other who died was Catherine Lecky, a young woman of colour, who was carried off by fever in a few days. When dying, she "asked the hour," and on being told, she said—"Why do you keep me. I have heard the trumpet sound three times, and there is my Saviour ready to receive me." Soon after which she entered into rest.

At Port Antonio, in the early part of the following year, the congregations were crowded, and several were received on trial for membership, two of whom were young persons, children of members, who seemed to be in earnest about salvation.

There was a gradual increase of interest taken in the evangelization of the world by the people, who showed, by their contributions, that they felt for those who were still destitute of the Gospel. The annual public meetings, at Port Antonio and Hope Bay, were crowded. At each meeting one of the local magistrates presided. The addresses were excellent, the interest lively, and the contributions £93 17s. 4½d. currency—the largest amount ever raised for the general mission fund in this circuit in one year. In addition to this,

contributions were received and a site for a chapel purchased at Port Antonio, besides the foundation of a chapel laid at Buff Bay, on a piece of ground given by Miss Matthews, the very kind friend at whose house the missionaries were entertained, and the congregations accommodated, till a chapel could be built. After labouring three years among the people in this circuit, the writer had much reason to acknowledge the Divine goodness for the tokens of his approval, which appeared in the degree of prosperity granted to the mission. Never can he forget the happiness he experienced in witnessing the Christian spirit and walk of many of the people, and the happy deaths of those who were called away. After his removal, he was succeeded by Mr. Hornby, who was followed in 1840 byMr. Williams, who laboured with a noble and successful zeal in the erection of the long-wished for chapel, which was opened in 1841 ;—a view of which is prefixed to this account. It is a large, respectable, and substantial place of worship, measuring fifty feet by thirty-five, with walls twenty-five feet in height. It is seated for a congregation of five hundred, and has a vestry behind, which appears in the lithograph.

In March, 1843, the writer visited Port Antonio, and spent some time with Mr. and Mrs. Davies, who were comfortably circumstanced and happily employed in doing good. On Tuesday evening, the 28th, on a very short notice, the new chapel was crowded, when the writer had an opportunity of preaching to his friends, to whom he had so often held forth the word of life. After service they crowded into the vestry to take an affectionate and final farewell, which revived many pleasing reminiscences. On the following day, he visited Hope Bay, accompanied by Mr. Davies, where Mr. Brown appeared more patriarchal than ever, being still found in the way of righteousness—his hoary head was to him a crown of glory. Taking farewell of him and his numerous family, he hastened on to Buff Bay, and though it was dark ere the writer arrived, on a bell being rung, the chapel soon filled with an attentive congregation, to whom he delivered his last massage. Having rested for the night, he journeyed westward on the following day, after bidding adieu to Miss Matthews and Miss Foster, whose kindness left a pleasing impression, and added a degree of mournful interest to the word farewell. The little chapel, overshadowed by the cocoa-nut trees, looked very neat, and seemed to answer the little society for whose accommodation it had been erected. The liberality and zeal of the friends just named, were exemplary ; they not only gave the ground, but raised almost all the money necessary to defray the expense of the building.

The following year, Mr. and Mrs. Davies, and their infant, fell victims to fever. On the 18th of July, Mrs. Davies finished her pilgrimage at Port Antonio; and, on the 1st of November, Mr. Davies died at Morant Bay, rejoicing in the God of his salvation, having gone there for change of air, after the death of Mrs. Davies. For two years, Mr. D. laboured in the Clarendon circuit immediately

after his arrival in the island, as the colleague of the writer. He was a pious, zealous, and useful missionary; and when the writer saw him and his excellent wife at Port Antonio, both seemed likely to be long spared to promote the cause of the Redeemer.

MOUNT FLETCHER.

This station is the most elevated of any in the island, and the most difficult of access. After leaving Kingston, there is a carriage road for about ten miles, though the latter part of it is by no means either safe or easy, as it approaches the steep ascent of the mountain paths, where the scenery becomes highly interesting, from the rugged, rocky chasms of towering mountains, whose rich foliage overhangs the bed of the river, the sight and sound of which is refreshing to the traveller, after leaving the hot neighbourhood of the city. On crossing the river, the work of climbing commences, which lasts for several hours, calling for the utmost courage and caution, especially on the part of such riders as are unaccustomed to Alpine travelling. Height after height must be scaled, with lofty cliffs on the one hand, and yawning chasms or ravines on the other, while the path, in many parts, is so narrow as not to admit of two passengers passing each other. On reaching a part where the road seemed hardly wide enough to allow of the pony putting one foot before the other, we were told that an overseer with his horse had been precipitated into the frightful gully below, where both perished. The only wonder is that such catastrophes are not more frequent. The excessive labour of ascending is considerably mitigated by the gradual reduction of the temperature of the air, which becomes like that of England during a moderate summer season; hence many of the vegetables, flowers, and fruits of temperate latitudes grow in the gardens of the inhabitants. The coffee grown in these mountains has been considered equal, if not superior, to any in the island. On account of the distance of the plantations situated in these regions from the city of Kingston, and other places, where the population is large and concentrated, the people have been left to themselves; hence African superstition, with all its demoralizing effects, has had its full influence among them.

In 1839, the missionaries stationed in Kingston felt exceedingly anxious about extending the mission towards the mountain districts, which led them to press the Committee to send some additional missionaries to enable them to do so. In February, 1848, Messrs. Fraser and Bleby paid a visit to Mount Hybla, where a house had been rented, and a school begun, in order to make trial of that locality for a mission station. Mr. F. thus expressed his views of the climate, and the prospect of establishing a mission—"There is an astonishing difference of climate between these mountains and the

P. Samuel, Delt. Keith & Gibb, Lith.

MOUNT FLETCHER CHAPEL.

plains beneath them; and it might be included among the reasons which recommend the fixing of a station upon them, that it might be used as a health station for any one of the Society's missionaries who may become invalid. No one need think of going to Bermuda, when he might go to Mount Hybla, unless it be that the physician prescribe a sea-voyage. Here is a garden, cultivated by a neighbouring gentleman, filled with the fruits and flowers of England successfully cultivated, a proof of the northern temperature of the climate. The house in which we lodged had a fire-place; and not only I, but Mr. Bleby, who has much good English blood in him, was glad, at night, to use it. We visited the school, and spoke to about forty children.

"In the evening, there came together, from the neighbouring coffee plantations, a large number of labourers, and I preached to them from 'The grace of God, which bringeth salvation, hath appeared to all men, &c.' They were attentive to the Word; and, in general, it seemed to me that there was good hope of fruitful service, if a missionary were resident on the spot. After service, to-night, I begged the people to stay until the moon should arise, to show them over their craggy roads, for I had heard that even those best acquainted with the mountains would be liable to falls, if they travelled at night." The following day he left Mr. Bleby, who was to stay over Sabbath, and as he descended, his top coat, so necessary in these lofty mountains, became an intolerable burden as he reached the heated atmosphere of the plain.

The visits of the brethren led them to see the lamentable state of spiritual destitution of the people, many of whom had never heard a sermon till now. A temporary chapel was fitted up, which was, in a short time, twice enlarged, without affording accommodation to the numbers who attended the services. Mr. Harding took an enthusiastic interest in these mountaineers, which led him to labour for their salvation with a self-sacrificing zeal, which eventually destroyed one of the healthiest and most robust constitutions. He seemed to be actuated by the same spirit that inspired Neff, when pursuing his career of usefulness in the Alps. The following is a specimen of his excursions in these mountains, contained in a letter dated August, 1842—"A short time ago, in compliance with earnest invitations from persons resident in the neighbourhood, I visited Cocoa-Walk, which is distant, from our preaching place here, about ten miles, and is situated on the banks of Yallah's River, in the parish of St. David. After about three hours' ride, over narrow mountain roads, steep and dangerous, I reached the place, and called at one of the first houses I came to on the way-side. The poor man who occupied it kindly received me into his house; and, at my request, called his neighbours together, to whom I declared the Gospel of the blessed Jesus, which they heard with considerable attention. On leaving this people, I engaged to be with them again in two weeks' time, on the same day (Saturday). In this visit I observed that very few of the

inhabitants ever attended a place of worship; that they are extremely immoral, the majority living in open disregard of the seventh commandment, and many unblushingly defend the practise; that the population is dense, and greatly on the increase; and that they have no place of worship within ten or twelve miles. Meeting with several gentlemen of considerable respectability and influence in the neighbourhood, I introduced myself to them, and told the object of my visit. Most of them not only expressed their entire approval of my proceedings, but seemed grateful that some hope was now presented that they might have a place of worship in their own neighbourhood; at the same time, they did not conceal their regret that they had not been thus favoured at an earlier period. One said, 'I have not been in a place of worship for four years;' another said, 'I have only attended three times since I came to the island;' and a third, an interesting young man, deplored his inability to attend the distant places of worship as often as he would. After giving, as I was able, a word in season to each of these, I proceeded on my way. Some whom I afterwards met and conversed with, spoke in a similar spirit and manner. The next time I visited the place, I had a large audience; and nearly twenty children, with some adults, were brought, and applied for baptism. These, in consequence of the parents living together in an unmarried state, I was obliged to refuse; at the same assuring them, if they broke off their sins by marriage, gave their hearts to God, and themselves to his church, I would with pleasure administer the ordinance to their children. The adults I also examined, and promised, if they continued to seek the Lord, to baptize them in the course of two or three 'moons.'

"Having made arrangements for the supply of my Sunday appointment, I visited Cocoa Walk on Sunday, and preached under a large spreading tree, to a respectable and orderly congregation. After the preaching, I invited all those who 'desired to flee from the wrath to come,' to retire with me to a neighbouring house, where I would coverse with them individually. Many followed me, and, after some conversation with them, fourteen of them were formed into a Society. These I commended to the blessing of God, and departed. A few days after this I received an invitation from the Hon. J. Leslie, Member of the House of Assembly for the parish of St. David. As soon as possible I waited on him. After some enquiries respecting my objects in visiting that part, my religious connections, &c., he kindly offered me the use of a large house for preaching, which he holds in the neighbourhood of Cocoa Walk. I expressed my gratitude, and left him. In a short time after my interview with the honourable gentleman, I opened the house for preaching, when a large company was present. On this occasion I baptized some children, and two adults, one of whom is a cripple, and not able to walk, and nearly eighty years old. The service was interesting and impressive. After the service, more were added to the Society; so

that now our number is about twenty. To God be all the glory. Amen, and Amen!"

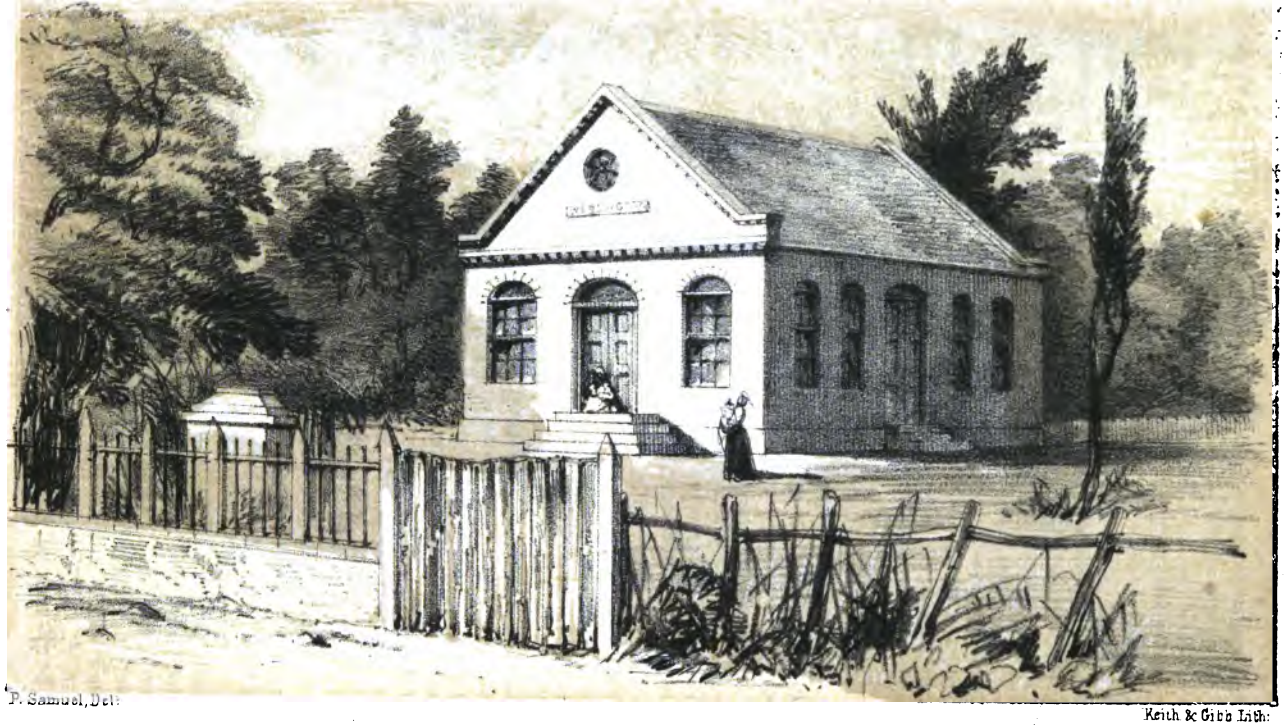
The prospect of usefulness continued to brighten, and new openings presented themselves in many localities. By the middle of the following year, no less than six invited the immediate attention of the missionaries, some of which offered a wide field of usefulness; but already there were 5,000 members in the Kingston circuits, under the care of only five missionaries, so that without an increase in their number it was impossible to enter the open doors everywhere presented to them.

In 1844, a new circuit was formed in these mountains, named Mount Fletcher, from the principal station, to which Mr. Harding was appointed as resident missionary, though he had removed thither with his family in 1843, in order to superintend the erection of the chapel, a view of which is prefixed to this account. It is a stone building, twenty-four feet by forty. When the writer visited the station in the month of May, 1843, it was in course of erection. It promised to be a superior building, the walls being of hard lime-stone, the architecture chaste, and the workmanship superior, so that it would have done credit to Kingston itself. In pleading with the Committee, at this time, for additional missionaries, he observed, after depicting the spiritual destitution of these mountains—"I am so impressed with the truth of these representations that I could, upon my bended knees, implore you to listen to our appeals, and send us help, and send it without delay. I have frequently ridden from the dawn of the day till long after sun-set, through the populous districts for which I plead, preaching the Gospel from house to house, and have wept over the spiritual destitution of the thousands, around the borders of whose dwellings your missionaries have been hovering for nearly half a century, and, up to the present moment, are unable to go up and taken possession of the land. Must this state of things continue?" At the end of the following year he had about 2000 hearers, and about 800 members in Society, who were, of course, as yet but in an infant state as Christians.

In 1846, Mr. Harding removed to Yallahs and Bethesda circuit, where his health failed, which compelled him to return to England. On his removal, Mr Hornabrook was appointed to Mount Fletcher; but a discouraging change in the temper and circumstances of the people gradually appeared. Instead of hungering and thirsting for the bread and water of life as they were wont, many of them grew careless. In August of the following year, he observed—"I am led to fear, from the intemperance, drumming, and dancing which prevail in the neighbourhood, that only a few had heard so as to profit thereby. I am sorry to say a humiliating change has come over many of the inhabitants of Jamaica. A blighting influence rests upon some of the churches; but although we are cast down, we are not destroyed. We are still going forth weeping, scattering the precious seeds of

eternal life; and, notwithstanding, we have no immediate prospect of being rewarded for our toil, yet we believe we shall successively behold the blade, the ear, the full corn in the ear, and then the appointed weeks of harvest. During the whole of my missionary career, I have never felt more than I do now the need of falling back upon first principles, or of taking hold by faith of the covenant engagements of God, and the many predictions which insure the universal spread of the Redeemer's kingdom. I feel encouraged to buckle on the harness a-fresh, and patiently wait at the post of duty, until He shall pour out his spirit from on high."

The causes of the decaying aspect of the mission are judiciously pointed out in the following extract of Mr. Hornabrook's report, at the close of 1848. After noticing a decrease in the number of the members, he writes—"We have, however, the satisfaction of knowing that our present discouragements have been brought upon us by a concurrence of events, over which we had no control. In the first place, scarcely was this mission organized, when the difficulties connected with the transition state of society began to be experienced by all classes. Many who had joined us were deplorably ignorant, and therefore ill-prepared to meet them. These, yielding to the numerous temptations arising out of their change of circumstances, and thereby proving themselves unworthy of their civil and religious privileges, we have been under the painful necessity of putting away from us; for, while we feed the flock committed to our care, we are resolved to guard the sheep-fold from the profane and incorrigible, being fully persuaded that Christian discipline is essential to Christian order. In the second place, the panic occasioned in the agricultural and commercial world has seriously affected the prosperity of this mission. The people in these mountains are entirely dependent on estate cultivation for support; consequently, any thing which proves prejudicial to the planter, is severely felt by the labouring population in this neighbourhood. For sometime they have not been receiving a fair remuneration for their services. Many of our people have been working on coffee properties, for three, six, and even nine months, without receiving payment of their wages. This, together with the late dry season which has raised their provisions, has involved them in great poverty, so that many who are conscientiously attached to our cause, and who deem it a privilege to contribute to its support, have been prevented from doing so for want of means. In the third place, the cause of God among us has been greatly obstructed by our not having suitable agency to work the circuit efficiently." Here we see the evil results of the missionaries not being able to reach this mountain people, years before they were brought into possession of civil freedom. Had they been earlier favoured with the Gospel, this would have been one of the most delightful missions in the island.



P. Samuel, Del:

Keith & Gibb Lith:

LIME SAVANNA CHAPEL, CLARENDON.

CHAPTER XX.

CLARENDON AND BLACK RIVER.

Extent and aspect of Clarendon Circuit—Halse Hall visited by Mr Crofts—A Station begun at Lime Savannah—Persecution—Success of Messrs. Corlett, Bird, Burrows, and Wilcox—A Society formed at Vere—Death of Messrs. Wilcox and Corbett—Messrs. Rowden and Jackson—Death of Mr. Jackson—A Chapel erected at Lime Savannah, and a Schoolhouse at Vere—Messrs. Samuel and Davies—Schools opened—Success—Liberality of the people—Messrs. Hodgson, Lewis, and Thompson—Black River—A Mission begun by Mr. Simmons—Messrs. Curtis and Burrows—Death of Mr. Redfern.

CLARENDON circuit is very extensive, as it embraces stations in the parishes of Clarendon, Vere, and Manchester, at a considerable distance from each other. Lower Clarendon and Vere is a vast plain, bounded on the north by the Mocho mountains; on the west, by the mountains of Manchester; on the south, by the sea; and on the east, by the parish of St. Dorothy. It abounds in estates, some of which are very extensive. A great variety of the hard and beautiful woods of the country grow in this plain, which is exposed to a flaming sun, which renders it one of the hottest parts of the whole island. At intervals, it is almost entirely burnt up from want of rain; so that the cattle and small stock perish from want of grass and water, unless they be removed in proper time to the mountains for pasture. At other times it is deluged with rain, especially in May and October, when it is difficult or impossible to travel it from the softness of the soil; after which the malaria, produced by the decaying vegetable and animal matter, spreads sickness and death around. The mountain districts form a perfect contrast in aspect and climate, being well watered and richly covered with grass, and all the varieties of shrubbery and trees generally to be found in the highest parts of the island. The parishes of Clarendon, Manchester, and Vere, in which the principal stations are situated, contain above 400,000 acres of land; and, previous to the abolition of slavery, there were nearly 50,000 slaves on the estates, besides free persons, for whose spiritual necessities there was but slender provision.

In no part of the island has African superstition exerted so extensive or pernicious an influence as in this district. Till within a comparatively recent period, gross spiritual darkness covered the people, though some of the properties are the oldest and richest in the island.

The attention of the missionaries was first called to this part of the

island by a gentleman, whose scientific researches have brought him prominently before the public. On the 13th of July, 1824, Mr. Young writes—" H. T. De la Beche, Esq., proprietor of Halse Hall Estate, Clarendon, having expressed a wish to have his negroes instructed by the Wesleyan Missionaries, and our district Committee having appointed Mr. Crofts and myself to wait upon him and make arrangements to meet his views, we left Kingston last evening, and by three o'clock to-day, reached Halse Hall, where we met with a most polite reception. As it is the proprietor's intention to exempt the negroes from work a day in the week, exclusive of the Sabbath, for the purpose of their attending to religious instruction, Mr. Crofts readily engaged to visit them every week. This will, however, be hard upon Mr. C., the place being twenty-four miles from his station; but as every facility will be afforded him in travelling, and as the prospect of good being done is so very pleasing, he is determined to make the attempt. This opening may be viewed as a very favourable one, because it not only commences under auspicious circumstances, but stretches our line into another parish, containing a population of nearly 20,000 slaves, and which has not as yet had the advantages of missionary labours. We may therefore hope that this opening will lay the foundation of a permanent establishment in this beautiful and extensive parish."

For a while Mr. Crofts continued to visit this estate; but the distance from Spanish Town where he resided, his other numerous engagements, and sickness, united to prevent him giving that attention which was essential to any real and lasting good being done. Besides this, the slaves were ever suspicious of any movement that seemed to be a part of estate discipline, in which light they were ever ready to view the establishment of a mission on an estate. To which may be added, such a limited mission would naturally shut out the people of other estates, who could only be allowed to attend worship as a matter of courtesy. Of the honourable and kind intentions of the proprietor of Halse Hall, the writer had the strongest evidence some years after this, when he was offered ground, timber, and every facility for the erection of a place of worship, through his Attorney, James W. Turner, Esq. It ought to be mentioned, that many of the proprietors of West India estates have been anxious to have their slaves instructed by the missionaries; but the local obstructions, thrown in the way by the system of slavery, have ever defeated their wishes and intentions. To be useful, the missionaries have been compelled to occupy neutral ground, and live and act " as the *friends of all, the enemies of none;*" though denounced as "*sectarian,*" they have been actuated by the most exalted spirit of generous catholicity.

In 1829, an opening presented itself at Lime Savannah, which is within two or three miles of Halse Hall, where Taylor Muir, one of the Spanish Town members, settled. A temporary chapel was fitted up, and a small class formed. However, the visits of the missionary

were only occasional, owing to other engagements; but the following year, Mr. Kerr having got a colleague in Spanish Town circuit, more attention was afforded, and more good done. Mr. Muir gave an acre of land on which to erect a chapel, as soon as funds could be raised. Matters seemed in a fair way for prosperity, till the insurrection broke out at the close of 1831, when the infant mission was bitterly assailed by the enemies of slave instruction. Mr. Muir was insulted, threatened, and intimidated. As he depended for his living on the planters, he could not stand against their opposition, and yielding to it, he shut his door against the missionaries, to save his little property from demolition, and his person from violence. The little society was completely scattered for a time. During the whole year only one public service could be held, and had not one of the members boldly opened his door to the missionaries, even this would have been impossible. By the end of 1832, the storm so far subsided, as to allow of two classes meeting, and seventeen members being united as a society. As the prospect brightened, Messrs. Corlett and Wilcox earnestly sought to evangelize this large and destitute part of the island. Their efforts made in 1833 were crowned with distinguished success. The ground given for a chapel was enclosed, and put in a state of readiness for commencing the erection of a chapel. Many seemed to be awakened to a sense of their guilt and danger under the preaching of the Word; so that there was a considerable increase of members to the society. Throughout the following year, still greater encouragement was given to the brethren; so that, with great labour and much travelling, they held public service almost every Lord's Day, though there was no chapel nor any lodging for them where they might stay over the night, which compelled them frequently to travel from fifty to sixty miles, besides doing a hard Sabbath Day's ministerial work, before arriving again in Spanish Town. The prospect of freedom, by the commencement of the apprenticeship system, gave great encouragement to the people to attend the services; so that "the society increased in numbers, in spirituality of mind, in acquaintance with the doctrines, precepts, and privileges of our holy religion;" and, although nearly all were apprentices, they were remarkable for punctuality in their attendance on the means of grace. Mr. Corlett purchased a piece of land at Vere, where, for a while, large congregations continued to assemble for worship, under the shade of the Mango trees, with which it was covered. At this period, Messrs. Corlett, Bird, and Burrows, were quite overburdened with work, from the number of stations, and extensive travelling required to reach them.

In August, 1834, Mr C. wrote—"On Friday morning last, I left home for Clarendon, where the Lord is pouring out his Holy Spirit, reviving his work, and gladdening the hearts both of his people and his ministers. The person who has contracted to erect the new chapel is preparing the bricks, and is bound to finish his contract by the

first of December. This building (at Lime Savannah) will be more expensive than I calculated on, as the whole is to be brick-work; but I shall use every effort to secure the approbation of the district Committee, by not incurring a large debt, and at the sametime providing a commodious and substantial chapel. The society is in a very blessed state, and is increasing weekly."

The following year, Clarendon was cut off from Spanish Town circuit, and Messrs. Wilcox and Corbett appointed to it as a new circuit, presenting a wide field of usefulness. At Lime Savannah, a thatched cottage was erected for the accommodation of Mr. Wilcox, and one at Vere for Mr. Corbett, as no lodging could be procured for either the one or the other. Till the month of May, these brethren laboured diligently and successfully; but, within a few weeks, both were consigned to the grave. Having received intelligence that Mr. Wilcox was deceased, the writer hastened from Grateful Hill to Kingston, where he met Mr. Corbett at the mission house, who gave the following account of this melancholy event:—On Saturday, May 16th, about four o'clock, P.M., Mr. Wilcox was seen looking at the work going on at the new chapel, and after staying a short time, he went towards the Rio Minho River, by a path through the wood. As he did not return home to tea, enquiry was made whether he had been to see a person who was sick, but no information could be got; and as night set in, fears began to be entertained by a few of the people that something had happened to him; the night became very dark, and the rain poured down in torrents. About eleven o'clock, a number of the people having procured lanterns, scoured the wood for a considerable time, while others searched the river. At length, his clothes were discovered on the bank, and his little dog shivering among the long grass, pelted by the teeming rain. The alarm was given, which soon brought the party to the spot. The cry, "Here are minister's clothes and his dog," at once excited their worst forebodings, which were soon confirmed by one of the people finding him a little farther down, on his feet and breast high in the water, with his head bent down, and his arms turned towards his stomach, and the whole skin nearly black, plainly indicating that he had been seized with cramp on stepping into the river. The body was perfectly stiff. A Coroner's inquest was held; and the body buried in the evening, which happened to be the Sabbath. A few weeks before this, Mr. Corbett asked Mr. Wilcox to accompany him to the river, in order to bathe; but Mr. W. observed, that he had felt afraid to bathe for many years, as his mother once dreamed that she saw him drowning! What gave additional melancholy interest to this event was, that he perished on his birth-day, and just as he was looking for a letter by the packet, which was to call him to England, to be married to a young person to whom he had been engaged for seven years. Before leaving home, he made an entry in his journal, which indicated that his soul was prepared for this unexpected termination of his useful life.

The effect of this on the mind of Mr. Corbett was exceedingly painful. He told the writer that he could not think of it, without experiencing a distressing melancholy, and that he felt an aversion to return to Lime Savannah. He went to Spanish Town, where he was kindly entertained at the house of Mr. Edmondson; but on Friday, June 5th, he was seized with fever, and continued worse the following day. Medical aid was sent for. He was blooded twice, and had strong medicine administered; still the fever advanced. Another medical gentleman was called in on Sabbath, and everything that could be done, both by the medical attendants and Mrs. Edmondson, whose kindness and experience were fully displayed on the trying occasion, was done; but at two o'clock, on the morning of the 9th, he had black vomit, and expired in five hours afterwards. On the evening of the same day, his remains were consigned to the tomb. In conversation with the writer, about the death of his colleague, Mr. Wilcox, he referred to the heart-rending hour when he parted with his own mother and sister, in order to sail for Jamaica. "Ah!" said she, "I shall never again see you in this world!" "O yes," replied he, "at the end of four years I shall return to England, and find you all well." He was a young man, of sound judgment, and sincere piety; a distinct and impressive speaker; affectionate towards his brethren; and anxious to do the work of an evangelist, to make full proof of his ministry.

Thus was this extensive circuit at once deprived of both missionaries, and at a time when the angel of death was cutting of many of the brethren and their families; so that, for a time, it was impossible to obtain for the bereaved people such assistance as they needed. In 1836, Mr. Rowden was appointed to the circuit; and in June, he was joined by Mr. Jackson, who had just arrived in the island. These brethren continued to prosecute their labours diligently. In order to extend the mission towards the mountain district, Mr. Jackson took up his residence beyond Chapelton, at a place called "The View," which commands a gorgeous range of mountain scenery. The people flocked to hear the Gospel; and a Sabbath School was begun, in which adults, as well as children, appeared as learners; but it was afterwards found that the locality was too far from the centre of the circuit for the residence of a missionary. In a letter written by Mr. Jackson, soon after his arrival at this place, he observed—"There are many estates (coffee) surrounding this place, on which there is a vast population of negroes, to the whole of which, we trust, we shall be able to preach the Gospel. But there is one circumstance, in connection with this people, which gives great encouragement, and which is worthy to be noticed. They have long desired and prayed to be visited by a missionary, that they might hear 'words whereby they might be saved,' and have public religious ordinances established among them. I think we have reason to say, that 'the harvest truly is plenteous;' and we are furnished with the strongest incentives to

the consequent duty, 'pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.'"

On the 31st of August, 1837, Mr. Jackson was arrested in his career of usefulness by fever, which terminated in death, in four days. He was seized while at the residence of his Superintendent, Mr. Rowden, at Lime Savannah. Till within a few hours of his death, neither himself, medical attendant, nor wife apprehended any danger. About nine o'clock on Saturday evening, he raised himself in bed, and took a little tea with Mrs. J. In about an hour alarming symptoms appeared, and at half-past twelve, he expired.

Mr. Rowden was left by this painful stroke of Providence to do as well as he could to meet the spiritual necessities of the people, and to finish the chapel begun by Mr. Wilcox, at Lime Savannah, which, in honour of the late Rev. John James, was named James' Place. A view of this building accompanies this account. The tomb at the left covers the remains of one of the sons of the writer, who was named Richard Watson, and close by, the dust of Messrs. Wilcox and Jackson awaits the sound of the last trumpet. In addition to finishing this chapel, Mr. R. erected a schoolhouse at Vere, which was remarkably slight; and owing to the want of proper support for the floor, it afterwards gave way, being far too weak to bear the congregation. This place was called Watsonton, in memory of the lamented Richard Watson, who, with Mr. James, were dear to the missionaries whom they sent out.

Early in 1839, the writer along with Mr. Davies, was appointed to the circuit. The lamentable ignorance that pervaded the whole region round about was very apparent. The people had been kept in utter darkness till the missionaries began to visit them. No schools were provided for the tens of thousands who were now beginning to breathe the air of civil freedom. At Lime Savannah, as well as at each of the stations, there was an earnest desire among the members that their children should be taught, until a school could be established. The writer, met a large number of the children in the chapel at Lime Savannah, whom he continued to instruct on the week days, till Mr. Armstrong, the general superintendent of schools, sent a teacher. In the month of May, a schoolmaster was appointed to Vere; but from want of a proper place, he was compelled to use the building as a schoolhouse and lodging for himself, which called for no small self-denial on the part of the worthy man who was so usefully employed and poorly circumstanced. At Manchester, a schoolhouse was erected, and named Gunnersbury, after the residence of Thomas Farmer, Esq. Throughout the circuit, the congregations were large, and the people deeply attentive. The experience of the members in many instances was sound and scriptural, and their conduct consistent. Several places were visited, besides the regular stations; and as the station at "View" was rendered of minor importance by one of the missionaries of the London Society having taken up a station

close by, the writer gave it up, and took up a new station on a mountain, at some distance, which was thickly inhabited by small settlers, who were in a state of utter spiritual destitution, and very anxious to have the Gospel preached to them. On the 27th of April, a large number of people assembled in a house, near Mount Moses; every apartment was filled, and a great many were congregated outside. The writer occupied the centre of the piazza, in order to see the people. After having catechised some children, he preached to the congregation, from John iii. 3; but soon after he began, about two-thirds of the floor gave way, when he and thirty or forty of the hearers were precipitated to the ground floor, leaving the greater number still above, staring after us, wondering where we were gone! For sometime all was alarm and confusion; but on discovering that no one was seriously hurt, the writer retired under the shadow of an orange tree, and gave out a hymn, which soon brought all around him, and gave him an opportunity of directing their attention to the Providence which numbers even the hairs of our head. Many were the conjectures of the negroes as to the hand the devil had in this circumstance. Some said, "Fo true Satan, him angry too much, when him see minister come for turb him kingdom mong we sinna, an so him try fo brok massa neck!" Others observed, "My king, sichin a fright we's minister got, sure him no come fo see me sinna any mo." On which Francis Graham, who accompanied the writer as guide, assured them, "Dat massa no so soon feared, fo if him tink Satan no want him come, Massa will sure come back all the sooner jist fo spite him." This catastrophe led the people to erect a temporary thatched chapel, on a piece of ground belonging to Thomas Robertson; but as soon as it was up, a tremendous rain set in, which soaked the grass, with which the roof was covered, made it too heavy for the posts supporting it, so that it came flat to the ground! The next erection was more substantial, and withal was wattled and plastered with adhesive mud, which looked like cream-coloured lime. For benches short posts were put into the ground, and poles or bamboos nailed horizontally, allowing a breadth of two or three inches to sit upon. The pulpit was formed of three poles, fixed perpendicularly, and a bit of board on which to place the bible. In this primitive place of worship, some hundreds continued to assemble, in order to hear the glad tidings of salvation. A missionary meeting was held in 1840; and the poor people, just emerging from the darkness of heathenism and slavery, contributed above £60 currency. One of the difficulties in the way of supplying this station, was the bad state of the roads, during wet weather. In some parts, the struggling and plunging of the horse to get through mud some feet in depth, and tough as clay, endangered both horse and rider; besides which, it was at least twenty miles from the residence of the missionary.

The proprietor of Halse Hall having again requested our Committee

to accept of land on which to erect a chapel, Messrs. Edmondson, Bleby, and Randerson, arrived at the residence of the writer in June, and we proceeded to the estate, and fixed on a very eligible site; but the number of pre-occupied stations was greater than could be attended to, especially as both the missionaries were called to suffer much through fever, from July till the beginning of the following year. The writer and his family were brought to the brink of the grave. One of the children died; and Mr. Davies narrowly escaped. After trying the mineral waters at Milk River Bath, all were ordered to the mountains of Manchester, where the change of air had a very pleasing effect. At this time, the thermometer at Lime Savannah was ninety-two degrees in the shade, without a breath of air, and the whole plain was filled with deadly malaria. While in the mountains it was the happiness of the writer to have some very friendly intercourse with Messrs. Patterson and Scott, of the Scottish Missionary Society, both devoted to their missionary work; but, alas! the latter soon fell a victim to fever, and the other was killed by being thrown out of his gig.

The attendance of the people on the week evening services at Lime Savannah, in order to listen to the Word preached, and for prayer, was most cheering; the chapel was crowded, Divine influence evidently rested on the people. In supplicating the throne of grace, there was a simplicity, and acquaintance with the grand truths of the Gospel, and a spiritual unction that was most refreshing. If the writer had drank a more bitter cup this year than ever had been given him, he had also to bless God that it was a year full of encouragement to him to go on with his ministerial work.

Throughout 1840, great prosperity attended the efforts of the missionaries. Three day schools were in active operation. On every hand, new places for week evening preaching presented themselves. A deep interest was taken by the people in missions to the heathen, and a larger amount was contributed by them to the general mission fund, than by any other circuit in the island; while to the Centenary fund, also, they gave an amount unequalled by any other of the circuits. The incidents which indicated the advancement of the work of God among the people, were numerous and encouraging; among which may be mentioned the conduct of the members belonging to Seven Plantation Estate. A stranger, having come to work on the property, accidentally set fire to a field of sugar-cane, while cooking his breakfast. Thomas Davidson, steward of the society at Lime Savannah, who was a head man on the estate, called the people together, represented to them the great loss sustained by the owner through this accident, and proposed to work without wages till the amount was made up; to which they agreed. Davidson then informed Mr. Shaw, the overseer, of their design; but he did not accept this generous offer, as not one of them was to blame for it. As none, except members of the society, would make the offer, it was

clear that this noble feeling was the effect of the Gospel upon their hearts. Their liberality in endeavouring to support their own ministers was highly honourable to them. The increase of members in the course of the two years was about three hundred, which made the total, in all the stations, amount to one thousand and seventy-three; while above two hundred children attended the day-schools, under three salaried teachers. An excellent residence was secured for the missionary, at a reasonable rent, at Lime Savannah, the want of which no doubt was a painful cause of the sickness and death of so many within a short time. On leaving the circuit at the end of 1840, the writer and Mr. Davies had reason to look back with gratitude to the Head of the Church, that he had not withheld his blessing from their labours.

Messrs. Hodgson and Lewis followed in this circuit early in 1841; but the health of the latter quite failed, so that, soon after the middle of the year, he was laid aside. He wrote this to the Committee. "The Chairman has now written to inform me that I am at liberty to return. But what a serious affair, to leave the Clarendon circuit, with four societies, scattered over a hundred miles in circumference, to one missionary! I have so pitied Mr. Hodgson and the people, that I have several times rode in the rain, and endangered my life, to assist him. But do our English friends allow this? Must we go to our appointments when ill of fever, and so weak as to be obliged to preach sitting? I am fully persuaded that if our dear friends knew our labours and sufferings, they would do more than they have ever done to send others to assist us." By three physicians Mr. L. was urged to return to England, in order to save his life.

On the removal of Mr. Lewis, Mr. Thompson was sent to the assistance of Mr. Hodgson, both of whom laboured with self-denying zeal and great success in 1842. At Vere, a chapel was erected. The former building having been intended only for a school-house, was found to be too small and weak for the congregations which thronged it. The chapel at Lime Savannah underwent a thorough repair, towards which the people contributed most liberally, besides entirely supporting their own ministers, without any assistance from the mission fund, and pledged themselves to support another, should he be sent out, in order that more pastoral attention might be given them; besides which a chapel was begun at Manchester, where, as at Vere, the school-house had hitherto been used to accommodate the congregation. Since then this important circuit has suffered severely from a variety of causes. Sickness, poverty, and want of a sufficient number of missionaries, have united to test the faith and patience of both minister and people. The last time the writer travelled through Lower Clarendon and Vere, the whole face of the land was burnt up with drought. For many months not a drop of rain had fallen; so that scarcely a blade of grass was to be seen for miles around; while the pastures were covered with the whitened bones of the cattle which

had died from want of pasture and water. The scene was heart-withering; the poor people were in a state of desolation, being threatened with famine, as their small stock had all perished, and their provision grounds were utterly empty, and reduced to barrenness by a burning sun.

BLACK RIVER.

It was not till 1834 that the missionaries were able to extend their labours to the extensive parish of St. Elizabeth, which is situated in the south-west part of the island, containing above two hundred and fourteen thousand acres of land, with nearly twenty thousand people on the estates.

Mr. Simmons was the first missionary appointed to this field of usefulness. On his arrival, he turned his attention to Black River, Lacovia, Mountain Side, and Pedro Plains. Of these he observed, in October—"At Black River crowds of people flock to hear the Word, and appear anxiously desirous to become acquainted with the truth. A small society is formed; the establishment of a Sabbath-school is commenced; and contributions are made to promote the object of the mission. At Lacovia, some vile characters have been led to abandon their sins, and embrace the religion of our Saviour. About twenty are meeting in class, and giving proof of their sincerity, by their obedience to the commands of God. Mountain Side is, in my opinion, the most important part of this circuit. The population, including that of the surrounding properties, is immense. I have paid the utmost attention in my power to this place; and every time I visit the neighbourhood, I am convinced of the urgent call for another missionary in this part of the island. I grieve when I think of the spiritual destitution of so great a multidude, and deeply regret the impracticability of visiting them oftener. In this neighbourhood a missionary's life might be honourably and gloriously spent. The inhabitants generally are ignorant and superstitious, and many have lived in the practice of the most disgusting abominations; yet they now seem intensely desirous to be instructed in the things of God. At present, I conduct Divine service in a very small house, which is always crowded almost to suffocation; while sometimes numbers of hearers outside suffer from the fervid beams of a vertical sun, followed by drenching torrents of rain. Some of them have already abandoned their sins, several meet in class, and others, who have for years been living licentiously, are about to be united in matrimony.

"The inhabitants of Pedro Plains are principally free, but deplorably ignorant, superstitious, and heathenish. Some years ago, a large school-house or chapel was erected in the centre of the Plains, under the sanction, and with the assistance, of the Bishop of Jamaica,

and a person appointed to teach the people, receiving a small stipend for his trouble. The attempt failed, and the house is abandoned. Being desirous to occupy it, I made a personal application to his lordship for the present use of it, which was kindly granted." There were many places to which Mr. S. was invited; but without another missionary, it was impossible for him to avail himself of them. The prospect on the west side of Santa Cruz Mountains, continued encouraging. Hundreds gladly listened to the Gospel; and, by the close of the year, above thirty were on trial for church membership; while at Black River the society consisted of nine members.

Mr. Simmons was followed in this circuit by Mr. Curtis in 1836, who felt much encouraged by the degree of success that attended his ministry among the people, and which would have been much larger if suitable chapels could have been erected, as the people feared the missionary might at any time go away and leave them, as there was nothing to guarantee their stay among them, in the way of mission property. Towards the end of the following year, Mr. C. wrote—"Is the work of the Lord standing still? Thank God it is not. During this year, some of our members have been brought into the enjoyment of a clear sense of God's pardoning love, and are now, I believe, walking in the fear of the Lord, and in the comfort of the Holy Ghost. Our congregations continue quite as good as they ever have been since I came to this circuit. Our small place at Black River is in general uncomfortably crowded, especially on a Sunday evening. I preach there every Sunday and Wednesday evening. It was my fixed purpose to erect a chapel at Mountain Side, in the course of this year, without any, or a very trifling expense to the society; but I have been unhappily disappointed of the land which had been promised, and have also failed hitherto in procuring any other. I do not, however, despair of finally succeeding in this important point, and that soon. Our people here are willing to do anything and everything they can, in the way of labour."

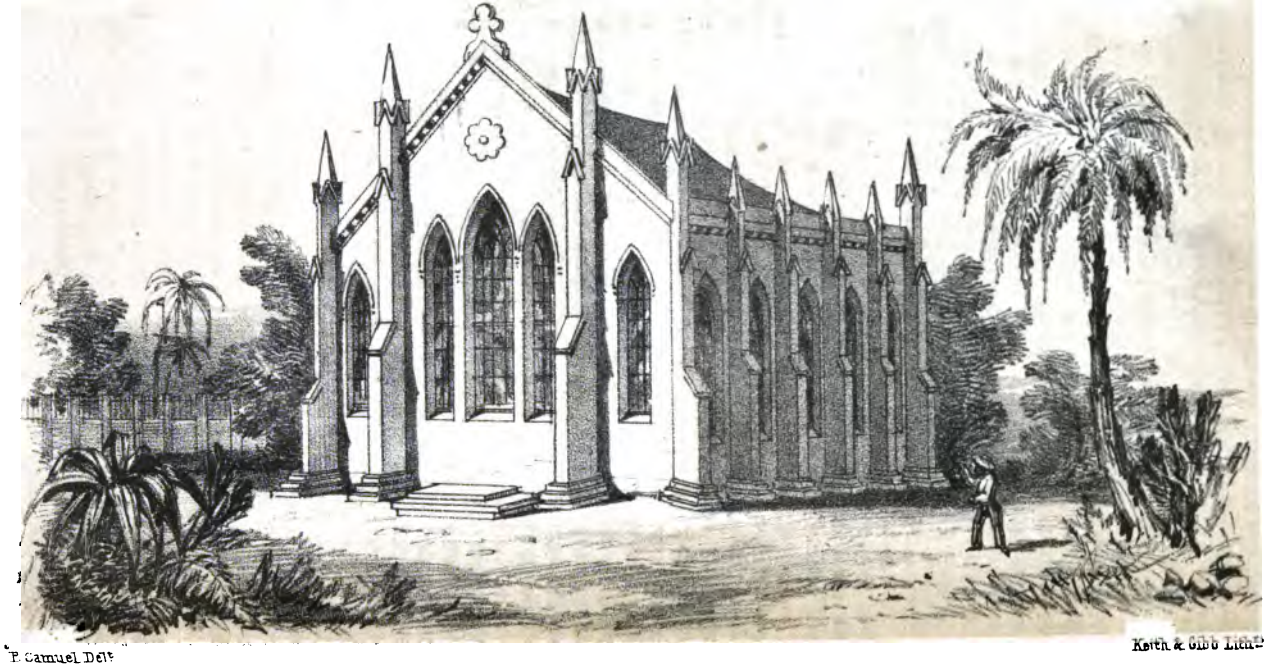
Mr. Burrows having visited England, was appointed to Black River on his return to the island; and after his removal, Mr. Redfern took his place, but he soon fell a victim to fever, from which Mr. Burrows also had suffered considerably during his residence in this circuit. The moral and spiritual state of the people excited the deep concern of Mr. Redfern, and led him to preach in the open air, which no doubt tended to bring on his fatal illness. In a letter, found among his papers, by Mr. W. Whitehouse, after his death, he wrote under date June 15th, 1841—"I find, on the south side of this island, our work is much behind that in the north and east; in fact, there exists among the black and coloured population generally a strong prejudice against us in this parish, which feeling has kept many from coming to hear us at all. In no part of the island are the plain heart-searching doctrines which we preach more required than here. I therefore resolved to preach in the open air. On several occasions I

have done so, and some hundreds of persons attended and listened with great attention. I believe good has been done in this way; and, although we have considerably enlarged the room in which we worship, yet, on Sunday evenings, it is so full as to render it very uncomfortable, being as hot as an oven. I regret to see the tone of morality so low in this vicinity; in the lower classes, ignorance and vice are awful, and in the better informed, love of the world and pleasure, and other sins, prevent them from thinking about the salvation of their souls. In the country, our prospects are more encouraging than on the Bay. We have a large congregation near Santa Cruz Mountains, which continues to increase; but here also we are straitened for want of room, many persons being obliged to stand outside. A piece of land has been given us, and a shed is to be erected upon it immediately, as we have not the means to build a chapel."

In the midst of his usefulness he was seized with yellow fever, which cut him off on the 15th of July, 1841. He died in peace, and was lamented by the people, to whom he had endeared himself by his efforts to bring them to the Saviour.

Just at this time, Mr. Whitehouse was ready to sail with his family to England, after many years successful labour in the island; but just before he closed with the Captain of a ship for a passage, news of Mr. R.'s death arrived, which led him to delay his departure, that he might supply Black River till the end of the year. Though the cause continued low at Black River, Mountain Side station gave much encouragement. The congregations were large and attentive, and most of the respectable proprietors in the neighbourhood began to attend the public services. Some seemed seriously disposed, and expressed much anxiety to see a chapel built, promising to give liberally towards defraying the expense.

In the following year, while Mr. Lockyer was in the circuit, the proposed chapel was commenced; the people came forward nobly with their contributions, and offers of gratuitous labour. At the end of the year, there were forty-six members at Black River, and one hundred and forty-eight at Mountain Side.



P. Samuel Delt

Keith & Gibb Lith.

SAVANNA LA-MAR CHAPEL.

CHAPTER XXI.

SAVANNA-LA-MAR, LUCEA, AND MOUNT WARD.

Description of Savanna-la-Mar—Mr. Box begins a Mission—Persecution—Messrs Inglis and Bleby re-organise the Mission—Mr. Curtis—Mr. Lofthouse erects a Chapel—Death of Mr. Lofthouse—Messrs. Randerson and Moss—Lucea—Situation of the Town—A Mission begun—Messrs. Bleby and Seccombe—Mr. Chapmin erects a Chapel and enlarges the Circuit—Mount Ward—Situation—Mr. Murray begins a Mission—Two Years' Persecution—Mr. Wedlock revives the Society—Mr. Ritchie appointed resident Missionary—Mr. Lofthouse commences a Chapel—Mr. Curtis—Mr. Chapman dies.

THE town of Savanna-la-Mar is situated in the parish of Westmoreland, which terminates the island on the south-west. For several miles around, the land is quite a flat. Towards the west, there is a morass, of several miles in extent, covered with mangroves, and being below the level of the sea, it cannot be drained. From this a pestilential miasma is constantly exhaled, rendering it destructive to the health of Europeans. From the mountains, a considerable portion of the plain appears to be under good cultivation, and presents a beautiful landscape, in connection with the hills and sea which bound it. The town is built by the sea-side, on an alluvial soil, which is scarcely raised above high water mark. Great quantities of rain fall here, which render it uncomfortable and unhealthy. The harbour is by no means a good one. The water is shoaly, and vessels have nothing to shelter them. The town consists of one principal street. The court-house, and a few good dwellings belonging to merchants, besides the church and the chapels belonging to the Baptists and Wesleyans, are the only buildings of consequence. In October, 1780, the town was destroyed by a hurricane and an earthquake, which also ravaged a great part of the county of Cornwall, and consumed much property. The inhabitants of Kingston contributed £10,000, and the British Parliament, £40,000, towards extricating the sufferers from this calamity. When the writer visited this town in September, 1842, in company with Messrs. Fraser and Chapman, we found the temperature to increase, as we descended the mountains, till, on our arrival, the thermometer stood at 90 degrees in the shade. Two hours afterwards, a thunder storm began; the lightning and pealing of the thunder were awful, and being accompanied by deluges of rain, the temperature of the atmosphere was reduced about 20 degrees in a short time. The night became very dark, and with great difficulty we found our way to the chapel, having to hop, step, jump, and splash, through the water and mud, which covered the street.

The sensations of the writer gave him a most unfavourable impression of the town and neighbourhood, with regard to the possibility of escaping fever in such a swamp. The parish comprehends nearly one hundred and seventy-six thousand acres of land. The estates are numerous, some of which are rich and extensive. Above twenty thousand slaves used to be employed in their cultivation, besides the free inhabitants.

The missionaries in 1829 requested Messrs. Barry and Box to visit this part of the island, in order to see whether any stations could be taken up. On the evening of the 6th of June, they arrived at Savanna-la-Mar. Mr. Barry wrote—"We at once perceived, on entering Savanna-la-Mar, that it was our ground. The town is much larger than I expected. It has an elegant church, and a most respectable court-house; and I think the population cannot be less than two thousand, perhaps it is more. As soon as possible we took a house for the purpose of preaching, and at a reasonable rent, procured a place, which will accommodate a large congregation, as well as lodge Mr. Box comfortably. We then paid our respects to Thomas Hardin, Esq., one of the magistrates, and afterwards to Doctor Dystin, another magistrate, who appears a very polite, respectable, and intelligent gentleman. We expressed our regret that we were not in time to present the house to the Quarter Sessions, and hoped Mr. Box would not in consequence meet with any obstruction. The Doctor observed, that he was certain none whatever would interrupt the discharge of Mr. Box's duties. Savanna-la-Mar is the key to a great number of populous estates." On the following Sabbath, Mr. Box began his work. In the evening he was delighted to see about two hundred listening attentively to the "Words of eternal life." The majority of the hearers were free persons of colour. Such was the increasing desire to hear, that many came an hour before the time of beginning service, in order to secure seats. Some of the most respectable merchants and storekeepers attended regularly. The morning congregations were chiefly composed of slaves belonging to Bath estate, who also manifested a desire to "flee from the wrath to come." Some time after, he wrote—"I have, through the blessing of God, already formed a society of twenty-four persons, chiefly slaves, some of whom worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Of these I entertain a hope that they will continue to adorn the doctrine of God our Saviour, in all things, and be the foundation of a rising church here, against which 'the gates of hell shall never prevail.' The countenance given to our infant cause by the judicious and highly respected magistrates of this parish, and the absence of all opposition to our progress, on the part of the inhabitants, are circumstances which I would mention as indicative of the better state of mind with which the glorious Gospel of the blessed God is now received than formerly." Again, he observed—"A few weeks since, I opened a

Sunday School, which promises to be highly beneficial; but in consequence of the excessive rains which have fallen this season, the roads are almost impassable, and consequently comparatively few have as yet attended; but I intend, as soon as practicable, to make a general survey in the town, at least, for the purpose of ascertaining the state of the rising generation, and of increasing the schools. Since my residence here, the mortality has been very great, arising, in a great measure, from the situation of the town, which is surrounded by extensive morasses, that, in times of excessive heat or wet, are very deleterious; but blessed be God I have enjoyed uninterrupted health, and feel strong to labour in the delightful work of pointing sinners to the Lamb of God."

Mr. Box continued to labour with great energy and success, feeling much encouraged by the proofs he had that he was not labouring in vain. From the limited number of estates in the vicinity of the town, the attendance of the slaves on the services was comparatively small—most of those who attended were free persons. Mr. B. also paid great attention to the prisoners in the jail and workhouse, who seemed to feel grateful for the interest he took in their spiritual welfare.

The pleasing anticipations of Mr. Box, with regard to this new field of labour, were soon threatened with disappointment. Mr. Crookes, and after him Mr. Bleby, were appointed to the circuit; but when the insurrection took place, the mission was given up, from the bitter persecution which was raised against all the missionaries in that part of the island. In 1834, Savanna-la-Mar was visited by the Montego Bay missionaries, who succeeded in re-organizing the scattered society; but the numerous stations calling for their attention, put it out of their power to give the people a sufficient amount of attention.

In June, 1834, Mr. Wedlock wrote—"On the 15th, I preached twice at Savanna-la-Mar. At the evening service, the house which I have hired was filled, and many were obliged to stand without. The people heard the Word with great attention. Some of the late violent persecutors were present, and conducted themselves with great propriety. At the close of 1831, we had a small society there; and, though they had not seen the face of a preacher for more than two years and a-half, I found many of them had continued faithful, and therefore formed a little society of sixteen members. Because of the distance of Savanna-la-Mar from this place (*i.e.* Montego Bay), and farther, on account of the overwhelming congregations we have here and at Ramble, we shall not be able to visit it more than once in three weeks, if so often." However, in the following year, Messrs. Bleby and Inglis being appointed to the west-end of the island, they laboured with energy and success at Savanna-la-Mar, Lucea, and various other places between them. On the 18th of March, 1835, the Rev. Valentine Ward arrived at Savanna-la-Mar, and after stay-

ing till the following evening with Mr. Inglis, he preached his last sermon but one, to a large and deeply affected audience. New Sheffield and Amsterdam stations were added to Savanna-la-Mar circuit, while Mr. Inglis was stationed there. After his removal, he was succeeded by Mr. Curtis, under whom the spiritual state of the people advanced. At the close of 1840, there were six hundred and thirty-four members in the circuit, and one hundred and seventy-eight children in the schools.

In 1841, Mr. Lofthouse laboured with great zeal throughout the circuit, in preaching the Gospel, and in the erection of the chapel, represented in the Lithograph prefixed to this account. It is a brick building, in the Gothic style, measuring fifty feet by forty, and calculated to seat six hundred hearers, having a gallery opposite the pulpit. Early in the month of October, Mr. Lofthouse began to feel unwell. On Tuesday the 5th, he was seized with fever; and on the Sabbath following, he expired, in steadfast hope of eternal life. As if hastening to finish his work, his efforts to save souls, just a little before he was called away, were extraordinary. Many professed to have been brought to the Redeemer by his ministry at the time. In order to take care of the bereaved flock till a successor to Mr. L. could be sent, Mr. Bleby removed from St. Ann's to Savanna-la-Mar.

During 1842, Mr. Randerson's labours were rendered a blessing to the people. There were five stations, viz., Savanna-la-Mar, with two hundred and sixty-three members, and a fine prospect of usefulness; while the state of the society was in the highest degree satisfactory. At the Cave, there was an excellent day-school, forty feet by twenty-four, commanding a beautiful view of both sea and land, with Savanna-la-Mar in the distance. The congregation met in the school, till a chapel could be built. The number of members was two hundred and thirty-two. At New Sheffield, there were seventy-one; at Amsterdam, forty-seven; and at Hope, thirteen—making a total of six hundred and thirty members, and sixty-three on trial; one Sabbath and two day-schools, with four salaried and fifteen gratuitous teachers.

As Mr. Randerson returned with the writer to England the following year, he was succeeded by Mr. Moss, in this important sphere of missionary labour.

LUCEA.

The town of Lucea is situated near the north-west end of the island, in the parish of Hanover, and in the county of Cornwall. Though the harbour is only about half a mile across at the entrance, it forms nearly a circle inland. The anchorage is good, there being from four to six fathoms water all over it. The town stands on the south-west side of the harbour. There is one large street close to the shore,

P. Samuel. Del.

above which there are many houses on the sides of the steep hill which overlooks the sea. Many of these are perched on heights, which threaten to give way, and descend towards the beach. It is an affair calling for some effort for a stranger to climb to these dwellings; but on reaching them, the splendour of the scenery is a rich reward for the breath wasted in panting up the steep paths which lead to them. There are some respectable buildings in the town, as the church, the Presbyterian and Methodist chapels, and a few others. There are about a hundred and fourteen thousand acres of land in the parish, and a very large number of properties, on which there used to be more than twenty thousand slaves. It is very hilly, well-watered, full of picturesque scenery, and the shore abounds in bays and creeks.

In 1829, this town was visited by Mr. Duncan, who was stationed at Montego Bay, and a society was formed. The congregations were large and attentive, and the prospects pleasing. The report of the following year, by Mr. Murray, was—"The cause of God prospers. Several deaths have taken place during the year. Several persons also have been dismissed; but considerably more having been admitted, the number of members has increased. The congregations are generally pretty good." A small Sabbath school was established. From the time the insurrection took place, till Mr. Bleby was appointed in 1836, the station had been vacated, on account of the determined hostility of those who united themselves with the notorious "Colonial Union." At this time, Lucea and Savanna-la-Mar, with some minor stations, were united into one circuit, under the care of Messrs. Bleby and Inglis. At the close of the year, the members amounted to seven hundred and forty-three. In 1838, Lucea again appeared as a separate circuit, to which Mr. Seccombe was appointed. As the people were fully emancipated in August, a spirit of dissatisfaction spread throughout the parish on the question of wages, which did great evil. Mr. Seccombe observed, in a letter dated September 10th—"Since the date of my last communication, we have had much to demand our exertions, and to try our faith. The 1st of August, and a few days immediately following, passed away with as little excitement, disturbance, and immorality, as could have been anticipated. The rate of wages, however, to be agreed upon between the people and their employers, soon furnished a subject of contention. This matter has greatly convulsed this parish. As might have been expected, the agitation of the wages question has been unfavourable to morality and the growth of Scripture piety, vain and sinful amusements have been much revived, and a few of our people have unhappily attended them, and, as a matter of course, they have either been suspended, or in the absence of any sign of sorrow or repentance, have been excluded from the church. On the whole, I bless God we have no need to be discouraged, although party spirit has been very rife. Disputes have been very numerous, and we have

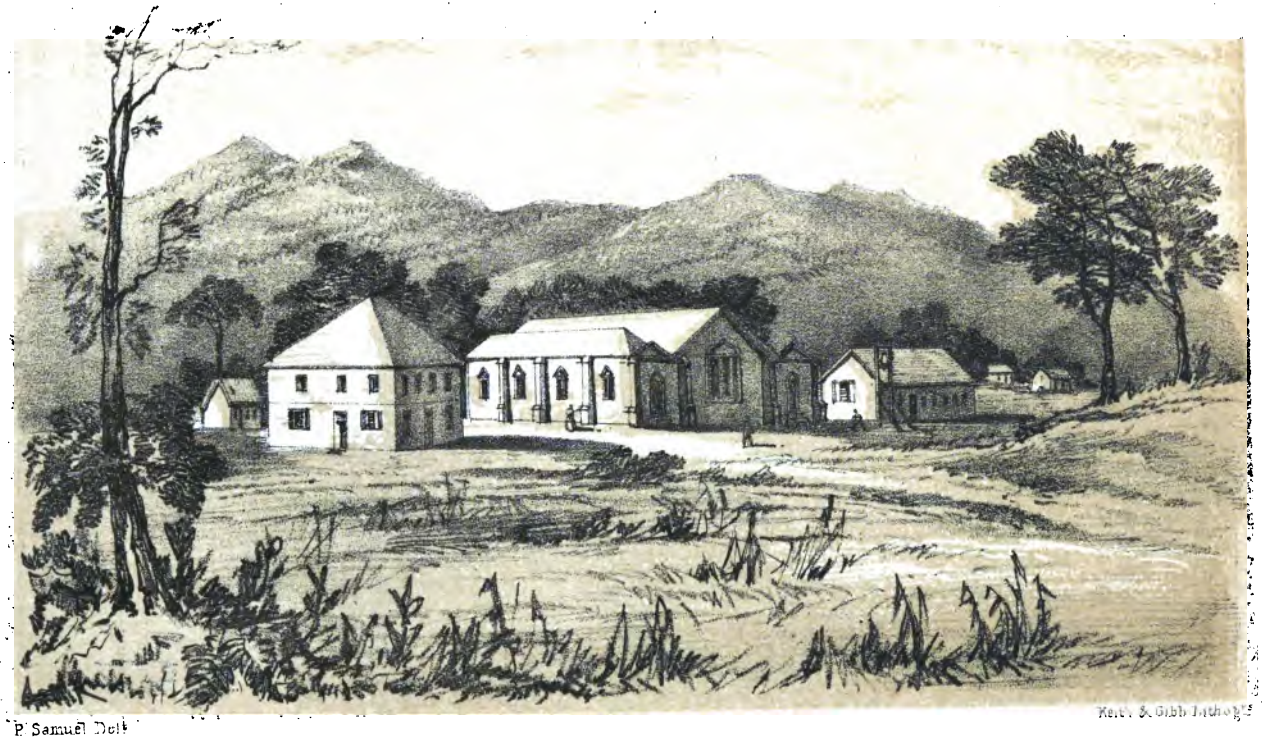
had much additional labour and anxiety; yet we look forward cheerfully and confidently to the period when these local affairs will settle down into their wonted quiet, and when the agents of truth and righteousness will pursue their work with a success without a precedent in the history of Jamaica." The evil here noticed existed in other parts of the island, and led to serious mischief in many instances, as might have been anticipated.

In 1841, Mr. Chapman erected the chapel represented in the Lithograph accompanying this account. It is a neat little place of worship. In addition to this, he purchased a house at Dunalva, in the mountains; and having altered and repaired it, so as to convert it into a chapel, named it Mount Hannah. He also opened a new station at River Side, directly south of Lucea. Mount Hannah lies south-east of the town, at a distance of about eight miles, in a mountainous locality, where the beautiful palmetto royal and mango, in their perfection, abound. In July, 1841, the writer, along with Messrs. Edney, Randerson, Seccombe, Chapman, and Mearns, attended a missionary meeting at Lucea, and one also at this station. At both places the congregations were large, and deeply interesting, and the collections liberal; and although there never had been such a meeting held at Mount Hannah, the contributions exceeded those at Lucea. Just as we were mounted, in order to descend the mountain, a flash of lightning struck a tall cocoa-nut tree, which towered above us, and instantly the thunder followed, with a crashing noise, as if the whole mountain were rent in pieces by the bursting of a shell. The horses trembled, plunged, and darted in different directions, to the no small danger of their riders. However, by the kind Providence of God, no one was injured. For the greater part of the way, the rain poured upon us as we travelled back to Lucea. Mr. Chapman was most indefatigable in his exertions to promote the prosperity of this circuit; but it never has given the missionaries, who have laboured in it, that success which they sought to secure. In 1843, Mr. Curtis followed Mr. Chapman. At the end of the year, the members at Lucea amounted to one hundred and twenty-three; at Mount Hannah, one hundred and fifteen; and at River Side, twenty-nine, with seven candidates. In the following year, two day-schools were added.

MOUNT WARD.

The original name of this station was Ramble, which was changed to Mount Ward, in memory of the late Valentine Ward, who preached his last sermon here only four days before he died, as has been stated in the account of Montego Bay mission.

It is situated in an elevated and beautiful part of the island, about sixteen miles south-west of Montego Bay, near the south-eastern ex-



P. Samuel Dell

Kell. & Gibb Lithogrs

CHAPEL, RESIDENCE & SCHOOL, MOUNT-WARD.

tremity of the parish of Hanover. For several miles around, the land is nearly level; after which it descends towards the sea, north and south. The climate is cool, and the aspect of the country rather English. During slavery, within a range of about eight miles of the station, the slave population was estimated at about ten thousand, besides free people.

This place was first visited when Mr. Murray was stationed at Montego Bay. If the memory of the writer serves him, Messrs. Murray and Box were travelling between Montego Bay and Savanna-la-Mar, and calling at the blacksmith's shop, near the present premises, they saw the lamentable spiritual destitution of the neighbourhood, and were encouraged to do something towards supplying the people with the Gospel, as far as possible. The smith's shop was offered, and accepted by Mr. Murray, for the accommodation of a congregation, till a chapel could be built. The prospect of this becoming an interesting and important station, was very cheering till the insurrection began, which, for a while, threatened its utter extinction, as that storm burst with its greatest fury around this neighbourhood, and kept the missionaries away for two years. During the season of misrule and persecution, a plot was laid to assassinate Messrs. Murray and Bleby when they visited this place in 1832; but by the good Providence of God, they were preserved, and delivered out of the hands of their enemies.

After the storm had passed away, the blacksmith's shop was again offered for the use of the missionaries, though the owner had been called away by death. The people anxiously implored that they might again have the Word of Life preached to them. The report was—"A great feeling after God is already awakened. Some of our enemies are not only at peace with us, but are inviting us into the country, to preach the truths of that Gospel which they have laboured to extirpate and destroy. On a review of the past year, we may in truth say, that though great and numerous have been the trials of the members of this society, yet greater far has been the Holy One in the midst of them, who, by his grace, has preserved them from fainting in the dark day of their deep adversity."

In 1834, several of the magistrates and influential gentlemen shewed a degree of kindness, which intimated that the day of organized opposition had passed away. One gentleman, a magistrate, and attorney for several estates around the mission station here, sent the following note to Mr. Wedlock, enclosing £50. "To the Rev. Mr. Wedlock." "The sum of fifty pounds currency, enclosed, is presented to the Wesleyan Missionary Society, for the purpose of aiding its efforts towards the religious instruction of the inhabitants of this neighbourhood." With regard to the people, he observed, that at each visit fresh encouragement was given by the anxiety of the hearers to profit by the Word, and that between twenty and thirty at a time offered themselves again as candidates for membership, who

had been united before the insurrection broke out, but scattered in the cloudy and dark day.

Mr. Corbett, who was appointed colleague to Mr. Wedlock, was with them on the memorable 1st of August, which was an event of deep interest to those who had felt the bitterness of slavery during the recent severe trials. Mr. C. wrote—"Our preaching place at Ramble was crowded at an early hour, and surrounded by a vast number of persons, who, though they could not get seats, listened very attentively to the sermon, in which they were directed to Him who is able to deliver them from the bondage of sin." "I shall just add, that the conduct of the negroes, during this eventful period, has been such as will, I should think, raise them in the eyes of all their friends." In the month of October, Mr. Bleby visited this station, on which he observed—"On reaching Ramble, about 8 o'clock in the evening, I found a large number of our kind and affectionate people awaiting my arrival; and though much fatigued with my journey, I complied with their request to preach to them immediately. You are aware that our people had to pass through very trying scenes during the eventful year 1832; and many of them I had not seen since I preached to them on the day before the insurrection broke out. It was with heartfelt joy and gratitude to the Lord that I was again privileged to meet with them, under such favourable circumstances, and to offer up our united prayers and praises to Him 'who rides on the whirlwind and directs the storm.' There was one indidual especially, who is a class-leader in our society here, with whom I was glad to meet. He was a slave; and through the base machinations of a certain person, had been unjustly condemned to die as an insurgent. Brother Murray and I were, through the blessing of God, instrumental in saving him from an untimely and ignominious death. Lord Mulgrave found him in the Hanover Workhouse; and having ascertained that he bore an excellent character, restored him at once to his family and his home. The wicked and malicious part which the person to whom I have before alluded had taken, was discovered by his employer, and he was immediately dismissed. The poor fellow has been much injured by confinement, and by the heavy irons with which he was bound; but he is still what I ever knew him,—a holy, devoted, and useful servant of the living God. I spent a happy Sabbath with the people, and could not help exclaiming, when I witnessed the change which has taken place here, 'This is the Lord's doing, and it is marvellous in our eyes.'"

On the 22d of March, 1835, the late Rev. Valentine Ward spent his last earthly Sabbath at this station, wondering at what he beheld, and exclaiming, "Indeed, this has been one of the most interesting days of my life!" For a full account of the circumstances of his sickness and death, the reader is referred to the chapter on the Montego Bay station.

A school having been established here that year, the progress of

both children and adults was pleasing. Some who scarcely knew the alphabet at the beginning of the year, by the close of it were reading the Scriptures. The number returned was one hundred and twenty-nine, of whom thirteen were adults.

In 1836, Mr. Ritchie was appointed the first resident missionary to this station, which proved most beneficial to it, in all its interests. He was greatly encouraged by the regular attendance of the people on the means of grace. He remarked—"Their regular attendance on all the means of grace, is a proof that they have duly appreciated their privilege (*i. e.* of having a missionary residing among them). Catechetical instruction has proved a great service, in enabling them more fully to understand the great doctrines of the Gospel when delivered from the pulpit. Our Sabbath School is in a state of growing prosperity. Several have learned to read the Word of God, and have become efficient teachers. There is a great desire manifested by those who can read to have copies of the Scriptures. Some have purchased quarto Bibles, for which they have given the reduced price of £1 15s. currency. We had hoped that, before this time, the proposed new chapel would have been built for the accommodation of this very interesting society; but, on account of the land not being secured, we have not yet commenced."

Mr. Ritchie was followed by Mr. Lofthouse at this station. His impressions of it were expressed in a letter, written about a month after his arrival. The want of a chapel was much felt, as only a portion of the congregation could get within the place occupied for preaching; so that, after the members were accommodated, there was no room for strangers. He observed—"Sabbath after Sabbath many of our old people not being able to stand at the windows, sat down upon the grass, until the hour for the class-meeting, when they generally go to some shady tree in the pasture adjoining." The exclusion of the children from the public services was also very injurious; but the prospect of a chapel being erected, tended to keep the people from being discouraged. At this time, William H. Heaven, Esq., of Bristol, proprietor of Golden Grove, Silver Grove, and Ramble Estates, wrote to his Attorney, to make a grant of land and some money, in order that a suitable chapel might be erected. With regard to the religious state of the people, Mr. L. wrote—"The religious experience of our members is most gratifying. It is true there are many aged, who are so dull that they seem never to comprehend the plainest truths—persons whose faculties have been so benumbed and stupified by the past, that to them the privileges of the present day seem to have come too late to remedy the evil of their case. Those, however, who have had opportunities of obtaining information, and have listened to the truths of God's Word, not only understand them, but satisfactorily state their religious experience. In some places I have been disappointed in not finding a stronger desire for knowledge; but here the adults, as well as children, are truly athirst for instruction."

In 1837, Ramble was cut off from Montego Bay circuit, and made the central station of a new circuit, which was designated Mount Ward, which led Mr. Lofthouse to visit all accessible places around its neighbourhood, so far as his time and engagements allowed him. The minor stations of Nairn and Carlton were taken from Montego Bay and joined to Mount Ward; but being at a great distance, and in the same direction, Mr L. took up a new place between them, and united them into one, which was named Mount Reece. He also opened a station between Mount Ward and Savanna-la-Mar, which he named Coke's View, from which a splendid prospect is had of the vast plain lying towards the south part of the parish of Westmoreland.

Unwilling to proceed with the erection of the proposed chapel until the ground was legally secured by the due execution of the deed, he was encouraged to make preparations by its arrival from England, in the month of August. He remarked—"The gentlemen in the neighbourhood shew their good feeling towards us in the most handsome manner. One of them, on finding that I would not proceed with the erection in the absence of the deed, offered to guarantee me £1000; but I thought it most prudent to wait. Another said, that sooner than the chapel should stand still, he would send his workmen for a month, which he actually did, and raised the foundation four feet in front, and levelled it ready for the joists of the floor." At this time, above a hundred scholars were on the books of the day-school, which had been recently opened.

Mr. Curtis followed Mr. Lofthouse in the field of labour; and when he left, there were six hundred and sixty-seven members, and one hundred and sixty-eight scholars in the day-school.

The last visit the writer paid to this station was on the 7th of March, 1843, at which time Mr. Chapman was busily engaged in the erection of a house for the mission family, close by the chapel and school-house; all of which appear in the Lithograph view accompanying this. The house is at the left, the chapel in the centre, and the school-house beyond it. The small building in the distance, used to be the station of the Church missionary. Having spent the night with Mr. and Mrs. Chapman, and taken sketches of the mission premises, and also of the blacksmith's shop, where Mr. Ward preached his last sermon, and where the society used to meet, the writer bade Mr. and Mrs. C. an affectionate adieu, as he was hastening to prepare for his departure for England; but, alas! before he left the island, Mr. C. was numbered with the dead. He was seized with fever, and died on the 17th of May, in peace and triumphing over the last enemy. He was a promising missionary, talented, pious, enterprising, and devoted to his work.

Keith & Gibb Lith^rs

THE WESLEYAN CHAPEL BELIZE.
HONDURAS BAY.

CHAPTER XXII.

HONDURAS.

Description of the Settlement—Belize—Mr. Wilkinson begins the Mission—Death of Mr. Wilkinson—Death of Mr. Johnston—Mr. Wedlock erects a Chapel—Mr. Pilley fails to establish a Mission among the Mosquito Indians—Mr. Edney extends the Mission—The Charibs build a Chapel—Messrs. Greenwood and Jeffries—State of the Mission under Messrs. Webster and Collier.

At the suggestion of the Rev. Mr. Wedlock, who laboured with much success at Honduras, the writer is induced to give a short account of that mission, as it is comprehended in the Jamaica district.

The British settlement at Honduras is situated in the southern part of the continent of North America, in the Province of Yucatan, between the parallels of 17 and 19, north latitude, and 88 and 90, west longitude, on a peninsula, which forms the Bay of Campeachy on the west, and the Bay of Honduras on the east.

The line which embraces the settlement commences at the mouth of the Rio Grande, or Hondo River, whose course it follows, and afterwards runs parallel with it for thirty miles; it then turns south, passes through the New River Lake, in a straight line to the River Belize, up which it ascends for a considerable distance, till again bending in a southerly direction it meets the head of Libun, whose course it follows to the sea. Its area is 62,750 square miles. It was discovered by Columbus in 1502.

The coast of the Bay lies low, and is crowded with small islands, or keys, which are covered with verdure. So like are many of these to each other, that the most experienced seamen often get bewildered among them; so that to approach the coast without a pilot is deemed dangerous, and the risk, on leaving it, is, if possible, more so. These keys used to be the favourite retreat of the Buccaneers, who felt secure from pursuit, while they could conveniently sally forth to carry on their work of plunder and blood, both on sea and land. The key of St. George, about three leagues distant from Belize to the N.E., is a most agreeable and beautiful spot, and has many good houses upon it, to which the inhabitants resort for retirement during the hot months. The sick and convalesent are greatly benefited by the purity of the air, and other conveniences to be had at this little island. For many years, this was the chief place of trade in this part of the world. Here the merchants principally resided, and the ships delivered and took in their cargoes, till a transfer was made to Belize, as a more convenient situation, though less

eding from the coast, the land rises into a bold and nterspersed with gigantic forests, rivers, and lagoons. ontier is formed by an immense chain of mountains, luxuriant forests and underwood. Through this unarrier, there is but one pass, which leads to Peton, and as it is foot-path, a few men might keep back an army. The lagoons, falls, and rapids of the rivers constitute the most sublime features of the scenery of this country. The river and lagoon of Manatee, ten leagues south of Belize, is considered to be very grand. About a mile from the mouth of the river is the lagoon—a vast sheet of water stretching for several leagues in a northerly direction. In many places lofty mountains ascend from its margin, overtopping extensive woody valleys, where the tiger, armadillo, opposum, antelope, racoon, quash, and several species of deer abound, with a variety of the feathered tribe, who range securely in their shady retreat. Eight or ten miles from the lakes, the rapids begin, and the high rocky banks of the river assume a romantic and beautiful appearance. Farther on, there is a cataract of about a quarter of a mile in length, and of considerable acclivity. A cluster of beautiful caves, through which the river winds its way, and beneath which the traveller must pass, is next reached. These magnificent natural excavations of the mountains are semicircular at the entrance, and about five yards in diameter. Within the cave, the arch rises to the height of a hundred feet, and leads to another low arch, which being passed a second cavern of large size opens, beyond which is a third, with a circular orifice, through which the river enters. During the floods, the mouths of these caverns are filled with water, which boils up with prodigious fury, and thus detains travellers many days, before they can pass through the caves or tunnels. In the rainy season, as the water increases on the upper or inland sides of the mountains, the river forces its passage through the interstices and openings in its sides with tremendous noise, forming an indescribably grand cascade of from forty to fifty feet high, issuing from fifty to an hundred orifices." All the fruits and vegetables to be found in Jamaica, are to be found in Honduras, with abundance of mahogany and logwood, which are the staple of trade. These latter attracted some adventurers from Jamaica, who fixed their first settlement at Cape Catoch; and as their numbers increased, they extended their settlements as far south as the river Belize, and westward to the neighbourhood of Campeachy. These aggressions on their territory were resisted by the Spaniards, but without success. The hardy wood-cutters, aided by the seamen, whose ships they freighted, repulsed them, and, in 1659 and 1678, so effectually, that the town of Campeachy itself fell into their hands. After a succession of expeditions sent by Spain against the settlers —the last was made in 1798—when 3000 Spaniards, led by Field-Marshal Don O'Neil, were forced to retire from St. George's Key. The thanks of his Majesty were tendered to Lieutenant-Colonel Bar-

row, and Captain Moss of the Martin sloop, along with the troops and seamen under their command, and to the settlers, for their bravery on this occasion. From that time no renewal of hostilities has taken place.

Belize, the capital of the settlement, is situated at the mouth of the river from which it takes its name. "The part of the town which is situated upon the south or right bank of the river, along the eastern edge of a point of land, is completely insulated by a canal on its western side, which runs across from a small arm of the sea, and bounds the town on its south side. The houses are above 500 in number. Many of these, particularly such as are owned by opulent merchants, are spacious, commodious, and well-furnished. They are entirely built of wood, and generally raised eight or ten feet from the ground, on pillars of mahogany. The stores and offices are uniformly on the lower storey, the dining and sleeping apartments on the upper. Every habitation has its upper and lower piazzas. The two parts of the town are connected by a bridge, which was built in 1818. It is twenty feet in width, and its span 220 feet. It is entirely constructed of wood, and is well secured by ballustrades on each side. The streets are regular, running north and south, intersected by others. The main one runs in a north-easterly direction to the bridge, from the government house, which is situated on the south-east point or angle of the island, on the right bank of the river, and bounded on the south and east by the sea. Behind the government house is the church, on the east side of the main street. The whole town is embowered in groves and avenues of cocoa-nut and tamarind trees." Fort-George is situated on a small low island, about half a mile from the river.

The population is of a very miscellaneous character, consisting of Europeans, Indians, Mosquito men, and a mixture of others. Some of the Honduras blacks are said to be little inferior to the whites in originality and vigour of intellect, though, as a body, they are very low. The coloured people are a medium between these and the whites. The Mosquito men are remarkable for a fine muscular form, but destitute of intelligence. Their whole fortune is a canoe, a paddle, and a harpoon. These meet the cravings of nature, and no more is sought by this class of the people.

The Indians are a timid inoffensive set of creatures; but the moral state of the whole, until the influence of the Gospel began to be felt, was very low.

Towards the end of 1825, Mr. Wilkinson arrived at Belize, where he was kindly received by several gentlemen, who gave him much encouragement to establish a mission. After spending eleven weeks in the town, preaching on the Lord's Day and on Wednesday evening, holding a prayer-meeting on Friday evening, and catechising on Tuesday evening, he proceeded into the country, taking the course of the river for about a hundred and fifty miles. During this tour he

witnessed the lamentable state of religious destitution of the logwood and mahogany cutters, employed in these isolated parts. After this journey he remarked—"From what I have already witnessed of the disposition of the few people, who have come under my notice at Belize, and in this country, I am fully persuaded (notwithstanding the wickedness which long has reigned, and still reigns in various forms,) if faithful labourers were placed in this field, their labours would be rendered successful. The population of Honduras is principally of the slave condition, who are employed up the different rivers during the day, cutting mahogany and logwood. After having cut a large quantity, they convey it into the rivers, and follow it down the rivers with the floods. At present, the British possess a line of sea coast of about 250 miles, extending from the River Belize, under the ultimate boundary of the Mexican Republic, to the River Sarstoon, on the commencement of the State of Guatimala. A few gentlemen in this town (Belize), who have no connection with us, have offered to contribute towards the erection of a chapel. I intend to receive their subscriptions shortly, and then calculate what expenses will attend the building of a chapel, and the purchase of a lot of land."

In conducting the prayer-meetings, he was assisted by Messrs. Jeckel and Rees; while John Armstrong, Esq., shewed him very great kindness, and gave him every possible aid in his work. Towards the end of March, 1826, he expressed the encouragement he received from a class of catechumens, which he had formed previously to taking his journey into the country; there were about thirty of them, two of whom entered into the glorious liberty of the sons of God, and who could adopt the language of the Apostle, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

The object of the Missionary Committee in appointing Mr. Wilkinson to Honduras, was to visit and instruct those persons located on the banks of Belize River. But the earnest entreaties of the inhabitants of Belize, and the promising field of usefulness it presented, led him to entreat the Committee to allow him to take the town, rather than the river banks, as a promising station; after which he might extend his attention to the country settlements. Having yielded to the wishes of the people in the town, premises were purchased, and subscriptions liberally given towards the erection of a chapel and a dwelling-house. In the midst of his efforts and schemes of usefulness, Mr. Wilkinson was seized with a violent fever, which cut him off on the 20th of August, 1827, in the thirty-second year of his age, and fifth of his ministry. He was a missionary of no ordinary promise, deeply pious, and of an amiable temper, and very zealous for the salvation of souls.

Mr. Wilkinson's place was supplied by Mr. Thomas Johnston, who arrived in the early part of 1828; but, alas! scarcely had he commenced his work, when he was called to receive his reward. The

following account of his labours and death was furnished by J. Armstrong, Esq., in a letter dated July 3d, 1838—"I have now the painful duty to communicate to you (the Committee) the mournful information of the death of our dear friend, Mr. Thomas Johnston, who departed this life on the 14th of June last, at a quarter after three in the afternoon. Mr. Johnston's ministry was eminently successful. He never preached without the chapel being crowded. Characters that seldom or never before had entered a place of worship, were seen in our chapel, and behaving with the greatest reverence; even the officers of the garrison and the magistrates were sometimes present. How mysterious are the dispensations of Almighty God! A zealous and faithful servant of God cut short in a career of usefulness, whilst proclaiming the glad tidings of salvation, through the merits of a crucified Saviour. The little flock are again left; but we will pray the Great Shepherd to protect us, and watch over us, until another under-Shepherd comes to guide us the way of life. He complained of indisposition a month before he was laid up; but he would not lose a day. Even the Rev. Mr. N., the clergyman, endeavoured to persuade him to rest a little, and recruit himself by medicine, but to no purpose. He said he had a duty to perform—a great field to work in; and he could not get time to rest himself. On Sunday, June 1st, I heard him preach thrice. His last text was, 'What think ye of Christ?' Monday morning, according to an arrangement previously made, he was called out of bed to go and preach at Freetown, a place about thirty miles up the river. The heat of the sun was very great that day. On Wednesday the 4th, about seven o'clock in the morning, he came down, being quite unwell, and had lain in the bottom of the dorey (*i.e.* the boat) on the way down, which was during a part of the night. From this time, the sickness commenced, from which he never recovered. We pray you may send us another as soon as possible. Mr. Wilkinson and myself used to say, that when we could see the chapel filled with people, we would be satisfied. Yet, if Mr. Johnston had lived, I was about to raise another subscription, in order to enlarge it. It is about sixty feet by forty; but would not hold the hearers. I can assure you, I am much weighed down. I hope, however, that the little church will be kept together pure. There never was anything like Mr. Johnston's ministry in this country before. He seemed to cause a general desire for religion to prevail through every description of persons in our community."

On the death of Mr. Johnston, Mr. Wedlock was appointed to take his place. However, he did not arrive at Belize till March, 1829, when he found that the little flock had been called to endure some persecution, which, with other things, reduced their number to sixteen.

Mr. W. devoted himself with energy to his work; the congregations soon revived; and the Sabbath school was brought into a

state of order, and increased efficiency. The miserable circumstances of the Indians on the Mosquito shore having been frequently and earnestly urged upon the attention of the Missionary Committee, in order that a missionary might be appointed to labour among them, their case was taken into consideration, and Mr. Pilley appointed. Along with Mrs. Pilley he left England on the 9th of October, and reached Belize on the 6th of December, after a rather unpleasant passage, which, however, was mitigated considerably by their having J. Armstrong, Esq., for a fellow-passenger. After being detained three months, until a vessel could be found to carry them to Mosquito shore, Mr. and Mrs. P. sailed to Cape Gracias a Dios, where, after suffering many privations, encountering great difficulties, and suffering much in health, without being able to effect any improvement in the spiritual or moral state of the objects of their mission, they sailed to Jamaica, where they were so far restored to their wonted health and strength, that they returned to Mosquito shore with renewed determination to prosecute their missionary work among the Indians. However, fresh discouragements and trials awaited them, along with much personal affliction. Their expectations were disappointed; so that, with shattered health, they were compelled to return to England, without seeing any fruit of their labours and prayers in behalf of this unhappy people.

The labours of Mr. Wedlock continued to be crowned with success at Belize, which rendered a new chapel absolutely necessary. The original premises were often crowded almost to suffocation, which endangered the health of both the missionary and his hearers. Some opposition was encountered; still the mission advanced. A new chapel was erected, a Lithograph view of which is prefixed to this sketch of the mission. On Christmas-day, 1830, it was opened for public worship, on which occasion Mr. Wedlock preached in the morning, from Gen. xxviii. 17; and, in the evening, from Luke ii. 10-11. It is a neat, commodious, substantial, and West Indian looking place of worship. From its being the first Wesleyan chapel erected in this part of the world, it excited considerable interest among the inhabitants. It is built principally of cedar and mahogany, and cost about £900 Jamaica currency, £700 of which was raised in Honduras. Many of the respectable inhabitants contributed handsomely, and the members of the society, some of whom were poor slaves, gave to the utmost of their ability. J. Armstrong, Esq., the kind, consistent, and liberal supporter of the mission, gave great assistance in this effort, as did Captain John Weller of London, for whose advice and contributions, Mr. W. felt himself much indebted, in carrying out his plans. After labouring, with great zeal, usefulness, and acceptance, for above three years, Mr. W. left Belize for the island of Jamaica, in April, 1832, when he was succeeded by Mr. Edney from Jamaica. The departure of Mr. W. was much regretted by the people and inhabitants generally, who had profited by his ministry. At this time the members amounted to fifty-three.

Mr. Edney began his mission under very favourable circumstances, and continued to prosecute it with growing prosperity. In a letter dated January, 1833, he wrote—"With unfeigned pleasure I inform you of the continued prosperity with which we are favoured. The Lord is still very gracious unto us. We realize his presence in our assemblies. The ordinances are becoming more profitable, and many are turning from their sins unto God. The members of society, in general, are endeavouring to 'walk even as he walked,' and they have 'a good report of them that are without.' In the first quarter, twenty-two have been admitted on trial; and, during the last nine months, the society has increased twofold. Our late congregations have been so overflowing that the new commodious chapel is already become too strait, so that we have been necessitated to erect a gallery sufficiently large to seat an hundred persons. It is now nearly completed. The whole expense of its erection will be about £120 currency, which amount the kind friends at Belize will enable us to meet, without making any application to the Committee for help; and it will afford you pleasure to know, that every pew in the gallery, as well as in the body of the chapel, is engaged, and several of them by the most respectable families in the settlement."

Mr. E., anxious to extend his mission to the settlers along the coast, was favoured with the loan of a boat, which enabled him to visit Mullin's River, which lies about twenty miles south of Belize, where he found the people anxious to listen to the Gospel. On representing this design, the Committee granted Mr. E. a boat, to enable him to carry it out. He also earnestly besought the Committee to send another missionary, in order that the country parts might be visited, where the people were left entirely without religious means. He observed—"The settlement of Honduras presents a large field, which is already white unto the harvest; but what is one missionary in such a sphere of usefulness. I am willing to employ all my powers in this vineyard, and to die in this work; but after all I can do, comparatively little is done. With only one missionary in this important station, we shall never be able to visit the slave population. The Belize congregations are composed mostly of white and free persons. The slaves (with the exception of a few house servants) are all employed at the mahogany works, at a considerable distance from town; so that they are in a morally wretched condition, without any knowledge of God or of salvation. As they are not in town above three weeks in the whole year, they are entirely destitute of the means of grace. I believe there is no slave-owner that would prevent our visiting his works and preaching to his people, in any part of Honduras. Surely did the friends of slaves at home know the awful state in which they are living, and that to the present moment nothing has been done for them, they would, without delay, put the means in your (the Committee's) power of sending a second missionary. The expense of a single man here, as he would reside

with the mission family, would not be very considerable. I am not rich; but I will give £10 sterling, towards sending out an additional missionary. Could you send us a second, one would always be at liberty to attend to the various establishments and settlements out of town; and thus means of instruction would be afforded to several thousands, who are now in the regions of death."

While Mr. E. was thus pleading for a fellow-labourer, he was labouring with self-denying zeal to enlighten the Charibs at Stern Creek; and although he was compelled to avail himself of the aid of an interpreter, his success was such that, by the middle of 1834, the natives voluntarily erected a chapel in which to meet, in order to hear the Gospel, and a day-school, with about sixty adults and children, was in operation. The opening of this, the first place of Christian worship for the Charib nation, was thus noticed by Mr. Edney—"March 11th, 1843. His Excellency Colonel Cockbourne having kindly lent the government schooner, in company with Commissary Lindsay, and some other respectable friends, we sailed for Stern Creek, for the purpose of opening the place which the Charibs had built for Divine worship, where we arrived about four o'clock, P.M., when nearly all the inhabitants of the town appeared at the sea-side, to welcome us on shore." On the following day he observed—"With the Charibs this was a great day of general rejoicing, and completely devoted to the opening of the house of God, which they had so willingly put up, without any expense to the Committee. Male and female, old and young, were all cleanly dressed, and well-behaved. Early in the morning, the British colours were hoisted, and drums beaten through the whole town, to warn the people to prepare for Divine service. At half ten o'clock, A.M., the shell was blown as a signal for assembling. In a short time after, the place was so crowded, that I had some difficulty in forcing my way to the pulpit. There were many also at the windows, who could not press within the doors. I preached from Haggai, ii. 19—'This day will I bless you.' After the service, we took down the names of the children who are to be taught in the school. In the same manner was the place crowded at the evening service. The subject was Luke xix. 9, 10. Deep attention was paid; joy was visible on the countenance of every Charib; and, at the conclusion, some of them resorted to the house in which our Belize friends stayed, and begged that they might be taught to pray."

Next day, school operations were commenced, and Mr. Edney returning to Belize, Mrs. Edney was left behind, in order to carry on the instruction of those who came as scholars. Mr. E. continued to visit this station and the one at Mullin's River, with much diligence, and frequently at great personal risk, from the winds and currents. He found on inquiry, that within half a mile of the chapel, there were about eight hundred souls needing instruction. The difficulty of supplying the Charibs, without another missionary, led him to express

his fear that his attempts must cease, as his own health, and the cause of God at Belize, were likely to suffer.

This opening appeared to be too visibly providential, and important to be neglected; therefore the Committee resolved to send another missionary, with the special view of supplying the Charibs at Stern Creek with the ordinances of the Gospel. At this period, Mr. E., in addition to Belize, had a station at Free Town, where the people gave deep attention to the Word of God, and where a small class was formed—one at Mullin's River, besides the one at Charib Town. The members throughout the circuit amounted to 114, fifteen only of whom were slaves.

In 1835, Messrs. Greenwood and Jefferies were appointed to Honduras. As the different stations could now be better supplied, there was a gradual improvement of the mission, and an increase in the number of members. Mr. Jefferies made honourable mention of the kindness of Colonel Macdonald, who did everything in his power to forward the interests of the mission. As the hire of a boat to go to Charib Town cost about £4 currency each trip, the Colonel saved the society a considerable sum, by placing the government schooner at the service of the missionaries, whenever she was at liberty. A new station was taken up at Boom, on Belize River. In July, 1838, Mr. Jefferies gave the following account of the state of the mission:—"During the last dry season, (*i. e.* from February to June) our chapel at Belize has been much better attended than during any previous year since my appointment to this station. We speak of that particular season when, through domestic migration, our congregations have ever been seriously afflicted. But, thank God, we see now a change for the better. We require more room to accommodate those who come to hear the Word of life, and hope soon to possess it by the erection of a suitable chapel, provided the Committee allow the sum formerly solicited for the accomplishment of this object. Our Boom station on the Belize River presents a still more encouraging scene for missionary labour. These are a people who were a short time since enveloped in the most lamentable state of darkness, and had not the least sense of morality or religion; but now, God be thanked, they are a people seriously inquiring the way to heaven; and what has brought such things to pass in this heathen land, but the blessing of God attending the labours of your missionaries? We have at this place a rising society, chiefly females, and we cannot but lament that they have no resident missionary to afford, both to parents and children, that instruction so much inquired after, and so much needed. The case of this spiritually destitute people, we have already laid before the Commiteee, by recommending the immediate appointment of an additional missionary to watch over their souls." By the close of the year, a class of fourteen members was formed at this station; and several appeared to be deeply convinced of their state as sinners in the sight of God. The stations at Mullin's River gave but little

encouragement at this time; and, among the Charibs, only one convert gave evidence of decided piety. He was the son of the native commandant, named Santiago Benney. He was employed as interpreter; and, during the absence of the missionaries, he conducted the schools. He seemed ardently desirous of the salvation of his countrymen, and diligently cultivated his mind, and the graces which adorn the christian character. Towards the end of 1838, Mr. Jefferies stated that this school was in a prosperous state, having between forty and fifty Charib children in daily attendance; while the native teacher discharged his duty faithfully.

In 1848, Messrs. Webster and Collier reported that, amidst poverty and sickness, God had been with them, and they were happy to be able to report, that after deducting for deaths, removals, and backsliders, they had, throughout the circuit, a net increase of ninety members, and ten remaining on trial.

At Charib Town their work had not made the progress which they could desire. The Gospel, however, was exerting an influence on the habits and practice of the people. Their "devil feasts" had been discontinued. Their annual feasts used to be times of dissipation and licentiousness; but they were happy to say, that, during the two preceding years, no feast of this kind had been held. The Sabbath also is now regarded. The chapel was well-filled with attentive hearers; and about fourteen of the Charibs were meeting in class. The day-school was improving; and, on the whole, there was ground for encouragement. At Ruatan, there were nearly one hundred members in the society, who were visited as often as possible; but no minister of any denomination had as yet been stationed on the island—the inhabitants amounted to about fourteen hundred. At Mullin's River, they had obtained permission to hold Divine service in a Catholic chapel. A large number of the people were willing to join in Protestant worship. A suitable plot of land had been presented for mission premises. The bush had since been cleared away, a school-room was in course of erection, and a suitable teacher had been engaged to keep the school, and hold services both in English and Spanish. At the Boom, the people continued to "walk worthy of their high vocation." Humility and benevolence to the ministers were distinguishing features in their Christian character and practice. The number of chapels at Belize, Charib Town, and Ruatan stations, were four; missionaries, two; day-school teachers, five; Sabbath-school teachers, eight; local preachers, two; full and accredited church members, four hundred; on trial for membership, ten; Sabbath schools, three; Sabbath scholars, of both sexes, two hundred and fifty; attendants on public worship, one thousand two hundred and sixty; which shews that there had been a pleasing degree of advancement from the time when the mission was commenced by Mr. Wilkinson in 1825.

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